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From the Christian Remembrancer.

The Objective System of the Church.

No. 4.

Man is formed with a moral nature; with moral instincts within him, and it is a sign of the Church's divine origin that she alone is the system which takes them all in, and finds them safe vents. But denial needs indulgence, and fasting needs the holy Feast: the Church considers that, and provides her objects here, too: she takes hold of man altogether, and makes herself mistress of his every want and gratification. How beautifully is her year chequered with joy and sorrow. Feast and fast, gloom and glow. Lent succeeds the joy of Christmas. The triumph of Easter succeeds the deep abasement of the Passion. The calmness of practical life succeeds the season of the out-pouring of the Spirit, and precedes the contemplation of the second Advent. Here and there, throughout each season, the sorrow of denial is cheered by the day of her Lord's resurrection, (no fast-day with her,) and the days of her times of triumph are relieved by the days of Rogation, or the seasons of Ordination. Her very Festivals are solemnized by a Vigil. Her Vigils are suspended in the days of especial joy.

What other systems attempt so to answer and meet these wants aud inclinations—so to suit man's moral nature? Systems which fear to inculcate systematic denial, which shrink from it in principle, immediately and without exception refuse their children joy too. The Fast is unrecognized, and the Feast forbidden. The most social meetings are denounced as unlawful, and the most prominent part of their system is, the affixing a stigma to two or three amusements, in the use of which all are bad, and the refraining from which, is made the distinctive mark of holiness. The appetite may be indulged to excess, so as only certain marked pleasures are avoided. We are not passing a judgment on the nature of such amusements; we believe they are right in condemning them; but we blame the confined mode of viewing the whole condition of man, the utter unreality and insufficiency of the system. All man's wants must be acknowledged and guided in a system professing to be a moral one. "Nature has made nothing in vain."

It is the path of denial which leads the children of the Church to become the examples which she holds up to her succeeding generations, and is it not so that systems hostile to her do the same thing, though against their principles? They do venerate and elevate those among them who have been most marked by discipline and self-denial; they do not profess to canonize, but they do it without professing it.

They have their commemorative days of holy acts, though, in spite of themselves, they have their days of especial self-abasement and prayer, though the suggestion comes from individuals, and is not acknowledged a part, essentially, of their system: we are reminded forcibly of an exhortation yearly sent out from an individual, in the ranks of the low school in this day, to assemble for self-denial and general prayer on a given day in the year, which he seems to have forgotten to be already provided for by the Church. We venerate, as all must, the high and holy piety of the individual, in his exemplary devotion to the cause of his Master, but must use his yearly exhortation as an instrument to show the unreality of the objections of his own school to the Church system; when condemning her, they do the same.

And what is the consequence of the individual effort at denial? It produces self-sufficiency and pride: it must. A system hides the man: men acting in spite of systems must become prominent; too prominent for humility; so that the moral effect of the Church system, in her discipline of these desires in men, is manifest. She leads them to ends, and through these to God, by producing Humility. Hostile systems lead away from God, by leaving men to strike out solitary, unrecognized paths. In the one case, the individual is lost in the system for awhile, and comes out in the discovery of God; in the other, he walks alone, and consciously, prominently, in spite of his system.

It is manifest which must produce the better tone, morally.

Again. There is a contradiction of feelings in men in respect to love of sameness and restlessness: the one deeper than the other, and constantly arresting the other. There is a love of restlessness in men; they seek exciting things, and being roused by constant incitements; but they soon tire of it: it is an unreal state, and men find it so: they fall back on sameness and quiet, and continuing in "old paths." All may not; but it is, generally, circumstances, not the character of the individual, which prevents his reaching the conviction of the true beauty of a settled state. We hear men who have gone through a course of excitement, express their longing after quiet—their value of it when they have gained it: the old express it constantly; the young inwardly, and occasionally feel its truth, when they do not act upon it. The Church sees and provides for this; she continually arouses her children and answers the want; they are stirred up by her Festivals and days of especial Contemplation, by her use of Preaching; but she sees and knows this is not the deep longing in man, which is to be most attended to and answered: she bids them fall back on the calm monotony of her Daily Prayer. There is a soothing influence in this; a freedom from excitement which all who know it love. It seems to expect and soothe the awe which the objects of religion must wear to the soul; it prepares men for the solemn and terrible in the things of God. Excitement in religion raises the awful without allaying it.

Men are not conscious of it at the moment frequently: we often do not know the real effect of excitement till it is past. If men consider it, they will see that excitement in religion has always left an indefinite awe behind; a sense that the feeling of excitement has been unduly exerted; that the object of it was beyond it; that it was a feeling unworthy of its object;—the latter was too great, too vast to bear such a mode of reproach. It is one which is met by the calm monotony of Daily Prayer, where the truth of the object is taken for granted, and no farther search into it allowed; where it is made the ground-work of devotional exercise, the unquestioned and uninvestigated subject of constant Prayer. It seems to enable us to meet the solemnities of God without undue terror; it allays the feverish excitement, and consequent terror and suspense of frequent search, and forms in men a humble, devout habit of mind. It strengthens Faith, for it takes for granted; and nothing so strengthens Faith as taking its object for granted. We appeal to men who have tried it, to answer to the truth of what we have said. That men do fall back on it, as the more real of the two states, we appeal to the fact, that while the services, attendance at which is made to depend on the excitement of Preaching, are awhile attended with eagerness, and services which are divested of everything save the act of "monotonous" devotion are little used or valued at first. On the other hand, the attendance on the former gradually dwindles away, and that on the other, by degrees, becomes more settled, more frequent, and more devoted. Men do really love and yearn after sameness. It is tedious and irksome in the end, though at the time pleasing, to undergo excitement. How truly the Church has seen and answered this part of man's constitution! She becomes the calm home of her children in all their troubles going through this scene of strife; she is the same, though they change; she alters not, however altered they may be; she recalls her children, by the oft-heard voice of Daily Prayer, to leave the world and come to God. Who can say the tranquil peace created by returning, day after day, at the same hour, to the same house, to say and hear the same words? We return there and find the Spirit we have too often lost in intercourse with the world. It becomes the home and centre of association: it recalls us to our better self. We go there when friends are cold, and are led to One who never changes; we go there in sorrow, and her sentences fall into accents of sympathy and comfort; we go there in prosperity, and the echo of sorrow has not left her walls; we are reminded to rejoice with trembling; her sorrow is sweet, her joy softened; we go there when our hearts are cold, and tinged with the world's spirit, and we find the power of our warmer feelings, our closer communion, still clinging to her prayers and exhortations, still bound up, as it were, to her very stones, and we are melted into tenderness again. When we have grown worldly, the Prayer we used in sorrow brings us back, for it is the same Prayer, the same Power still, though we have changed; the words we sent up with fervor, in our days of deeper devotion, again arouse the feeling when it has fled from our mind. She is in every tone, form, and detail, the sweet and kind remembrancer of better things. On the ear of Death, the same voice falls which claimed us at Baptism, and cheered us ever since. She is one voice with many tones; but whether the tone sink on the room of sickness or death, whether it fall on the unconscious sense of infancy, or the opening mind of youth at Confirmation, or whether it consecrate the changes of life, or call us to oft Communion, it is the same sweet Mother's voice, recognized through the medium of its thousand tones.

But this view emerges into another point in connexion with the Church's objective system: her power of Association. There is a feeling and tendency within us which is met by the objects of association. The Church gives them and arranges them: she has a strange power to do this; her home is the home of ages; her children the offspring of successive generations. Every object which usually calls out our feeling of Association, she has to a large degree, and these are real feelings within us, and will find their objects somewhere. Tones of music carry us back to times, feelings, and men, with whom we first heard them; and the Church's music is bound up with Liturgies of almost Apostolic days—with the last hours of Martyrs, and the sameness of her children's destiny through many a hundred years. Words and forms of speech strangely wind themselves around men who used them; Martyrs, Confessors, and Bishops of long past days, in some cases, even Apostles, have consecrated her forms by their usage. The sorrows of her children, in other days, were comforted by the same words which comfort us, and their doubts were guided, their joys softened by the same voice which speaks to men of to-day. Her very architecture has become a frame work by which she embodies the doctrines of her Creed, and her Creeds are still continuing echoes of her Œcumenic Councils. We use the forms which the blood of holy men has given down to us unimpaired; and while we love the form, we think of the hand which gave it us, sealed with its blood.

Nor is its Associative Power confined to the days before us. It is also bound up with the scenes and days gone by of our own existence. It speaks to us, not only as members of one Body, but as individuals made up of successive periods of existence. She is our Mother. She had our first love, and heard it often repeated at her altar, and will speak to us with an accustomed love at our last hours. The words of the covenant of Baptism. Her daily prayers are the links of the chain which links the first with the last day of our life, reminding us of the sameness of our being, and that the highest view of sameness is our connexion with God. When we are worldly, she calls us back to love. When we are friendless, she calls us back to friends who are still in her bosom, or tells us she is the home and friend of the lonely. When we are changeable, we see her the same; she calms us when we are excited and troubled. When the world has touched us with its icy hand, she melts its grasp with the recollection of the simplicity of childhood, of the trusted truth of her Catechising, of the fresh energy of her Confirmation. She remains simple; she reminds us we were simple once, when we, perhaps, have almost forgotten simplicity. The feelings we had at the dying hours of those we loved, and the changes in us they made, which the world has perhaps chilled; but we go back to her and she re-opens the fountain of tears which had dried up, and places us again by the side of those whom the world would have us forget. Their spirits are still with her, and we find them there. Her oft Communion is Communion with them. Her Creeds are a word about them; the world would have us forget them when we left them; but she continues on through the dying hour: with her it was but a change from one state to another. All this belongs to her Associative Power; these and a thousand more are the objects she offers to our feelings, which yearn after Association: feelings which will, which must, have a home; other systems do not attempt to find one. She does. In doing so, does she not consecrate a natural desire to God? Does she not, in the mean time, refine and chasten the whole character, intellectual and moral?

We might pursue this subject much further; it spreads itself into the development of every feeling, intellectual and moral. The Church is the objective system, which answers to, and receives, the imagination and the intellectual powers generally. It refines and draws out the innate elements of what we call taste, which is a combination of the development of a moral and an intellectual principle. It satisfies and offers objects to our love of arts, receives and disciplines, as in the bosom of a mother, every talent her children possess, and helps them to improve them. She is the system which does this, which was meant to do this; she makes the "five talents" ten, and the "two" two other beside them.

We might see how she offers objects to other moral affections beyond what we have referred to; but we forbear.

Our object has been to show that there being feelings, affections, and tendencies within us which will find objects to which they are suited in the external world, it is the work of any system professing to be one, which governs our moral nature, to provide fit objects. The Church should do this: it is her office; and more, she does this, *i. e.* we find as matter of fact, that her system does find a place for every such innate affection. Men do not recognize this, because her system is not worked out. In the lack of her practice, other systems have crept in and usurped her place; have offered themselves to different parts of man, some to one, some to another—systems of schism; but they, being unauthorized and weak, have misdirected and injured man's moral powers. Their perfection consists not only in their use, but in their right use.

Low schools in the Church have done much the same as these systems; have supplied the want of the Church's practical system by inventions of their own. The point we reach is this: that those feelings which impel sectarians and "Low Church" men in the pursuit of their distinctive ends, are right feelings, their objects only are wrong: they exist at all, only because the Church has so little practically existed. We cannot drive them out otherwise than indirectly; the Church must answer to what man wants, and then there will be no room for rival systems. As she rises in her strength, other systems will sink from view. They are, many of them, and in many respects, subjectively right, and objectively wrong; we say "many," because, of course, some are essentially, inherently wrong, in intention and subject. But, so far as each one has been built on the deficiency of the Church's practical system, she may remedy the difficulty in the way just alluded to.

Let parish priests open the Confessional, and Wesleyanism will lose its power; let our Churches be open for Daily Prayer, and "prayer-meetings" will cease to be; let her ministers live and die for her flock, and dissenting teachers will either enter her bosom, or fall back into the position of mere political agitators. Let her but put forth the energies which are in her; let her make her priests feel, as Rome did, and does, that one soul is worth a life's devotion, that they are but members of a mighty Body, that they are not to estimate their "professional" success by "getting preferment," but by bringing, if it be but one soul, well tended, to the bar of judgment. Let her do this, and the "Evangelicals" will give the zeal they now give to a rival, to the Church.

Would that men would see this! would that the Church, through her teachers, would always see, love, and cherish warmth and ardor wherever they exist, and make them her own! Would that they were never passed by, and allowed to swell the ranks of dissent! Would that she would consecrate every power to herself; would gather together all that is beautiful in nature, and send it forth, hallowed, to her holy work! Would that every line of disposition, whether tending to reserve or openness, to warmth or caution; whatever is strong, whatever is ardent, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely" in man, might be taken by her as her own, and we might again see triumphs as mighty, though in a more truly Catholic cause, as India once witnessed under the teaching of St. Francis, or Europe under the devoted perseverance of St. Ignatius Loyola, or St. Charles Borromeo.

From the Churchman's Family Gazette.

Review.—No. 4.

Mr. Endell Tyler on the Worship of the Blessed Virgin.

The first extract we shall give is from Tertullian, a celebrated African writer of the second century:—

"We Christians invoke the eternal God, the true God, the living God, for the safety of the Empire. Thither (i. e. heavenwards) looking up with hands extended, because they are harmless; with our head bare, because we are not ashamed; without a prompter, because it is from the heart,—we Christians pray for all rulers a long life, a secure government, a safe home, brave armies, a faithful senate, a good people, a quiet world. These things I cannot ask in prayer *from any other* except Him, from whom I know that I shall obtain; because He is the One who alone grants, and I am the one whom it behoveth to obtain by prayer."

Although somewhat earlier in time, we shall next borrow from Mr. Palmer a quotation from St. Justin Martyr:—

"That it is necessary to worship God alone. He (Christ) thus persuaded us, saying, 'The greatest commandment is, thou shalt worship the Lord thy God, and Him only shalt thou serve, with all thy heart and with all thy strength; even the Lord God who made thee;' and when a certain person came and said to Him, 'Good Master,' He answered, saying, 'None is good save God only, who made all things.' Wherefore *we worship God only*, but in other respects we are gladly obedient to you."

The usual answer of Romanists to such passages from the early Christian Apologists is, that as they were writing to the heathen, they opposed the worshipping God alone, not to worshipping the blessed Virgin and the Saints, but to worshipping the Gods of the Gentiles; but this subterfuge is utterly excluded by an argument frequently used in the fourth century by the Fathers who wrote against the Arians, and were wont to argue for the equality of the Son with the Father, because the Son also was worshipped. This argument, of course, could not have stood for a moment if such prayers and praises were then given to St. Mary, as are sanctioned at the present day in the Churches of the Roman Obedience. We do not think that Mr. Tyler has sufficiently brought forward this evidence of the doctrine of the fourth century, which appears to us very forcible. We shall, therefore, borrow a quotation from St. Athanasius, from the pages of Mr. Palmer:—

"*One creature doth not worship another*, but the servant his master, the creature his God. Whence Peter the Apostle hindered Cornelius when he wished to worship him, saying, 'I also am a man.' The angel also hindered John when he wished to worship him in the Apocalypse, saying, 'See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.' Therefore *it belongs to God only to be worshipped.* And this the angels themselves know, that although they excel others in glory, they are yet all creatures, and are not in the number of those who are to be worshipped, but of them who worship the Lord."

The following quotation from St. Gregory Nysene is quoted by Mr. T. also:—

"Lest we should suffer the same things [i. e., heathen idolatry, which was introduced (he says) by *looking to the creature*] who have been instructed by the Scriptures to look to the true Godhead; we have been taught to understand, that *every created thing* is different from the Divine nature, and *adore and worship only the uncreated nature*, the character of which is, never to begin, and never to end its existence."

Now, if any Modern Roman Catholic Divine were to advance such an argument, would he not instantly be confuted by distinctions between *latria* and *dulia*, between prayers direct and prayers oblique; prayers in which we mean what we say, and prayers in which we do not mean what we say, but something quite different? But we must return to the Fathers:—

"St. Augustine, whom could I find who could reconcile me to thee? Was I to betake myself to the angels? With what prayer? By what sacraments? The Mediator between God and man must have somewhat of the likeness of God, and somewhat of the likeness of man; lest, being in both cases like man, he might be far from God; or, being in both like God, he might be far from man, and so would not be a mediator. The true Mediator, whom by thy secret mercy Thou hast shown to the humble, and whom Thou has sent, that by His example they might learn humility, that Mediator between God and man, Jesus Christ, appeared between sinful mortals and the righteous and immortal One. How didst Thou love us, O Good Father, who sparedst not thine only Son, but didst deliver him for us ungodly men! Deservedly is my hope strong in this, that Thou will heal all my infirmities by Him who sitteth at Thy right hand and intercedes with Thee for us; otherwise I should despair."—(p. 283.)

The difficulty of giving this portion of the evidence is, that it is negative; no series of extracts, however numerous, can produce in the reader's mind the impression that arises from perusing folio after folio of the *genuine* works of the Fathers, without a single passage to which an Anglo-Catholic could object. Now, of course, even if there were insulated sentences, or the writings of some one or two Fathers, which resembled the extracts which we have produced from the *genuine* works of modern Romish divines and the *spurious* ones ascribed to the ancient Fathers. Even if this were the case, yet we would be in no way bound by them, if they contradicted the general current of Catholic tradition, as shown by the works of the great majority of the early writers, or by other portions of their own works. But so far is this from being the case, that in the works of many of them we find assertions regarding our Lady which we would be reluctant to admit.

Tertullian implies that he believed her to have been guilty of actual sins, and elsewhere he thus comments on a passage of the Gospel:—

"But what reason is there for the answer, which denied His mother and His brethren? The brothers of the Lord had not believed in Him, as it is contained in the Gospel. . . . *His mother*, in like manner, *is not shown to have adhered to Him;* whereas other Maries and Marthas were often in His company. By this, finally, *their unbelief* is made evident. Whilst He was teaching the way of life, whilst He was preaching the kingdom of God, whilst He was engaged in curing sicknesses and evils, at a time when strangers were fixedly intent upon Him, then persons so nearly related to Him were absent. At last *they* come up and stand outside the door, and do not enter; not thinking, forsooth, of what was going on there; nor do they wait, just as though *they* were bringing something more urgent than the business in which He was then chiefly engaged; but, moreover, *they* interrupt Him and endeavor to recall Him from so great a work."—(p. 145.)

A similar interpretation of this text is to be found in the writings of several others of the Fathers, e g. Chrysostom. We may give a quotation from this latter Father from his Comment on Ps. 50, "God shall come manifestly:"—

"Why, when was He not present manifestly? At His former advent. For He came without noise, hidden from the many, and for a long time escaping observation. Why do I speak of *the many*, whereas, not even *the Virgin who conceived Him knew the ineffable mystery*, nor even his brethren believed on Him, nor he who appeared to be His father, formed any great opinion of Him?"

Again, Origen commenting on Simon's declaration to her.

"What is that sword which pierced through the hearts, not only of others, but of Mary also? It is plainly written that, at the time of the passion, all the Apostles were offended; the Lord Himself saying 'all you shall be offended this night.' Therefore all were offended to such a degree, that Peter also, the chief of the Apostles, thrice denied Him. What! *Do we suppose* that when the Apostles were offended, the mother of our Lord was free from feeling offence? If she did not feel offence in the suffering of our Lord, Jesus did not die for her sins. But if all have sinned and want the glory of God, being justified by his grace and redeemed, surely Mary too was offended at that time. And this is what Simon now prophesies, saying, And through thine own soul, thou who knowest that without a husband thou broughtest forth, who didst hear the voice of Gabriel, 'The Holy Ghost shall come upon thee,' the sword of unbelief shall pierce; and thou shalt be struck by the sharp point of doubt, when thou shalt see Him. Whom thou heardest to be the Son of God, and whom thou knowest that thou broughtest forth without a husband, crucified and dying, and subject to human suffering."

The following extract, from St. Cyril of Alexandria, shall serve for a specimen of his opinion of St. Mary; which derives a very high value from the consideration that he was a strenuous defender of the oneness of the Person of our Blessed Lord, which was testified by applying to St. Mary the title of Theotocos, or mother of God, and thus furnishes a very forcible proof of what Mr. T. often points out, that when the Fathers applied that title to Our Lady, they were *solely* bent on establishing the true doctrine of the incarnation; whereas, when it is used by modern Roman Catholic divines, it is for the purpose of exalting *her*:—

"Now there stood by the cross of Jesus His mother and His mother's sister Mary the wife of Cleophas and Mary Magdalene.' . . . What, then, persuaded the Evangelist to dwell on such *minute points* as to specify the tarrying there of the women? His object was to teach us this: that as was probable, His unexpected suffering scandalized the very mother of our Lord herself; and the death upon the cross being very bitter, and besides this the mocking of the Jews. . . . threw her somewhat from the reasoning which became her. For doubt not that she admitted some such reasonings as these: . . . When he said he was the true Son of Almighty God, perhaps she was somehow deceived. How could he who said 'I am the Life' be crucified?' . . . It is exceedingly probable that the female mind should slip into some such reasonings as these, not knowing the mystery. For we shall do right in believing that the nature of those events was dreadful enough to turn from its course even the most sober mind; and it is nothing marvellous if a woman was made to stumble into this state. For if the chief of the blessed disciples himself, Peter, once was offended when Christ taught that He was to suffer the cross and death, so that he hastily exclaimed, 'That be far from thee, Lord!' what wonder is it if the delicate mind of a woman should be hurried into weaker views. . . . What good did Christ effect by delivering her to John: first, to strengthen the principle, 'Honor thy father and mother;' . . . also, how could it be otherwise than becoming for the Lord to take care of His own mother, when she had fallen so as to feel offence, and was confused by disordered thoughts? For, being the true God, how could He but know the thoughts which at that time especially disturbed her, at the honored cross? Knowing, therefore, the reasonings which were in her, He delivered her to the disciple who was the best instructor in mysteries, and who was able well and not inadequately to explain the mystery; for he was a wise man and a divine, who both receives her and takes her away rejoicing, intending to fulfil the whole desire of the Saviour concerning her."

Mark this well: no wonder that *she* fell, when *even* the Apostles fell; and also, she was committed to St. John, to be by him instructed.

The following extract from St. Epighanius, Bishop of Salamis, in Cyprus, is so very much to the point that we give it at some length, premising that he is arguing against heretics who worshipped the blessed Virgin:—

"Nay, but the body of Mary is holy! Yes, but not a deity. Nay, but the Virgin is a virgin and honored! Yes, but not given for us to worship, but herself worshipping Him who was born of her in the flesh. For this reason the Gospel confirms us, saying, (in the words of our Lord,) 'Woman, what have I to do with thee?' Lest any should think that the holy Virgin was a being of superior excellence, He calls her *woman*,—as if He prophesied on account of those schisms and heresies which were to take place upon the earth,—in order that no one, by admiring the Holy Virgin in excess, might fall into this folly of heresy. . . . She is a chosen vessel, but she is a woman, and not at all differing in nature, though as to mind and sense she is held in honor, *as* the bodies of the saints, or whatever else in point of honor I might mention more excellent; as Elijah, who was a virgin from his birth, and continued so throughout, and was taken up and saw not death; as John, who lay on the bosom of our Lord, whom Jesus loved; as the holy Thecla; and as Mary, honored above her, because of the Dispensation of which she was deemed worthy. But neither is Elijah an object of worship, *though among the living;* nor is John an object of worship, though by his own prayer, or rather by receiving grace from God, he made his death wonderful; nor is Thecla, nor any one of the saints, worshipped. *For the old error shall not lord it over us*, that we should leave the Living One, and worship things made by Him. 'For they served and worshipped the creature more than the Creator.' For, if He willeth not that the angels be worshipped, *how much more* is he unwilling that worship should be paid to her who was born of Anna, and was given to Anna from Joachim, given to the father and mother by promise, but nevertheless not born differently from the nature of man?"

Again,—

"God the Word, as a Creator, and of authority over the thing, formed Himself from the Virgin, as from the earth, having clothed Himself with flesh from the Holy Virgin; but nevertheless, not a Virgin to be worshipped, nor that He might make her a God,—not that we might offer to her name, not that after so many generations women should become priestesses. God willed not this to take place in Salome, nor in Mary herself. He suffered her not to administer baptism, nor to bless the disciples; he did not commission her to rule upon earth; but *only* appointed this, that she should be a holy thing, and be deemed worthy of His kingdom. Whence, then, is the coiling serpent? Whence are his crooked counsels renewed? *Let Mary be in honor; but let the Father, Son, and Holy Ghost be worshipped. Let no one worship Mary.* The Mystery is assigned, I do not say, to no woman, but not even to any man,—but to God. Neither do angels receive that doxology. Let these errors, written in the hearts of the deceived, be wiped away. Let the evil generated at the tree be obliterated from our sight. Let the creature turn again to his Lord. Let Eve, with Adam, reverently learn *to honor God only;* let her not be led by the voice of the serpent; but let her abide steadfast by the command of God, 'eat not of the tree.' And yet the tree was not the error, but the disobedience of her error arose by means of the tree. Let no one eat of the error which has arisen by means of Holy Mary; for though the tree be beautiful, yet it is not given for fruit; and though Mary be most beautiful, and holy, and honored, yet she is not intended to be worshipped. Let Eve our mother be honored. . . . Let Mary be in honor. Let the Lord be worshipped."

And here we must take leave of Mr. Tyler. We would only observe, that the value of his work is much impaired to those who, like ourselves, have not the command of a very large library of the works of the Fathers, by his quoting for the most part by the volume and page, instead of by the treatise and section, as it is impossible to examine the original, except by the same edition which the author has used. In some of the Fathers this is unavoidable, as their editors have not divided them by paragraphs; but it is quite unnecessary with St. Augustine, for example, or St. Chrysostom.

Still, we must always remember, that the greatest danger at present among us, is not that our Lady should be too much, but that she should be too little honored. Let us not allow our *abhorrence*, of what is elsewhere permitted, to drive us into the opposite extreme of forgetting that all generations are to call her BLESSED, that God has magnified her, that the Holy Ghost came upon her, and the Power of the Highest overshadowed her.

But above all things, let us not give up her title of Theotocos, for that would be to make void our salvation. Even where for a season from motives of expediency it cannot be used, let us reserve it with the painful and humiliating consciousness, that so great have been our sins, that we cannot "declare the whole counsel of God."

Horæ Decanicæ Rurales, &c. An attempt to Illustrate, &c. &c. By William Dansey, M. A., Prebendary of Sarum. Two Vols. small 4to. Second Edition. Rivingtons. 1844.

Rural Synods. By the Vicar of Morwenstow. 8vo. Edwards. 1844.

Our lot has fallen in a stirring era, and the times we live in are indeed historic times. They will be to our children's children as wonderful, and as full of interest as the days of Laud and St. Charles the Martyr are to ourselves. And among the signs of the seasons none is more singular than the tone which the Church has assumed, by the mouth of her ministers, concerning herself. The subordination of things secular to things sacred; the desire to separate, as far as may be, human rank and ecclesiastical order; the wish manifest in the Church to rely on her own resources rather than on the succor of the "powers that be,"—all these are so many signs of a return to that pure and primitive period of holy antiquity, when the kingdom of the Church was not of this world, but dwelt as it were alone, the mother and the mistress of many nations. We have, by God's great mercy, bishops, who, awakened to a sense of the ecclesiastical decision that "a priest can have no secular rank because he is above all"—bishops who have pronounced in their place in Parliament that they are ready to forego their seat among the lay-lords as an accident by no means essential to their dignity, and to retreat, as a natural consequence, into the stronger and loftier position of an "English House of Convocation." To this result all things manifestly tend. The Apostolic Church in England cannot much longer be debarred from her ancient and indefeasible right "to confer and deliberate on matters of doctrine and practice," and to legislate in "things spiritual" for herself. That such is the growing bias and resolve of the public mind, may be inferred from the demand for a second edition of the admirable and deeply-learned work of Mr. Dansey, the "Horæ Decanicæ Rurales," and from the attempt to restore Church discipline in the wilds of Cornwall, recorded by Mr. Hawker in his pamphlet on "Rural Synods." The duties of Dean Rural, which, although long in abeyance, have been of late elicited from their lethargy by the exigencies of the times, appear to have been singularly important in the ancient Church. One of the chief functions of their office it was to convene the clergy of their district into that rural chapter, which was the nucleus of the authoritative assemblies of the Church. The Rural Synod conferred with the Episcopal, through their dean; and the Episcopal Synod, or cathedral chapter, ascended to deliberate in convocation. There was thus a body of ecclesiastical and corporate authority which pervaded the whole nation. The Church *was felt* throughout the length and breadth of the land, and her decisions were uttered "with one mind and one mouth." The convention of Rural Synods is shown by Mr. Dansey to have been one of the usages of the English Church, coevally with the commencement of the parochial system in Saxon times. They were reckoned, as all such assemblies were in pure and primitive days, holy or sacred; they were held to be ceremonies of the Church, sanctioned and assisted by special grace; and herein they partook of the nature of the other and larger councils of early times.

The pamphlet of the Vicar of Morwenstow is singularly interesting. Its object may be understood from its short preface. Mr. Hawker's words are: "I print and publish a record of a rural chapter convened and held by me in the deanery of Trigg Major, when I was Rural Dean in the year of the Church 1844." We understand from an eye-witness that the scene at Morwenstow, on the day of the synod, was one of very touching solemnity,—a gleam, as it were, of other and better days. We extract from the publication itself the following account of the commencement of the day:—

1. Those of the clergy who complied with the citation met at the vicarage before morning prayer.
2. They walked in procession to church, which had been previously filled by the laity of the parish.
3. The morning service was performed by the vicar of Poundstock, the junior incumbent.
4. The laity withdrew, and the doors of the church were closed.
5. The clergy assembled in the nave, and the chapter was opened by the
6. Statement of the case of rural chapters, by the Dean.

The church, of Saxon architecture, placed alone by the sea amidst the most sublime scenery of north-east Cornwall; the quaint old vicarage, and the line of "stoled priests" in noiseless procession towards the chancel door; the hushed and expectant laity, assembled for morning prayer; and all these features of the day touched and blended with the purest associations of antiquity, have been described to us as one of the most striking scenes of the nineteenth century.

The synod, when the laity had withdrawn, was opened by the rural dean. The origin of his office, its general duties, and the particular power employed on that occasion to convene such assemblies—were laid before the clergy at some length. The authorities seem to have been chiefly adduced from Mr. Dansey's most admirable volumes, a work which we earnestly recommend our readers to obtain. The usage of the surplice in such chapters, and at other times, is dwelt upon by the Vicar of Morwenstow, as will have been seen in our No. 81, p. 458.

We like his defence of the "White Raiment," and we have frequently felt the fallacy of the assertion that the surplice is the badge of a party

in the Church. The gown, indeed, may be, because it can be assumed by a clergyman or not, according to his own private judgment, and is nowhere enjoined by the Church. But the surplice is generally and canonically commanded to be worn in Divine Service, whereof, the sermon is surely a part. We shall close our extracts from Mr. Hawker's pamphlet with a portion of his defence of the fitness of holding rural chapters in consecrated ground:—

Nor does it appear to me dissonant with the proprieties of consecrated places that such assemblies should therein be held. The common and the constant epithet annexed to such synods in sacred antiquity is that of *holy*. The ancient duties of the rural chapter, such as were the publication of canons, of Episcopal notices of ecclesiastical decrees, issued by the larger synods, the dissolution of some of the lesser penalties of Church-discipline, all these were κατ' ἐξοχὴν ceremonies performed in sacred places, and they commonly devolved upon the dean rural in chapter convened. I, your officer, was chosen, appointed, and sworn in a church. The choice of wardens, and other processes merely parochial, are annually discussed in churches in this deanery and elsewhere. Our sermons are delivered during the intervals of Divine service in church; and the grave expression of our thoughts on themes of doctrine or of discipline in a rural chapter need not be reckoned more secular or less sacred than those other discourses which we compose and deliver to the people in church. For my own part, I hold the solemnity of such a scene to be a most salutary check on all levity of language, on all warmth and infirmity of temper, on the common tendency of mutual discussion to kindle or to harass the human mind. The solemn roof which now bends over us, the image of that invisible shelter which has been our refuge from one generation to another; that single sacred font, the memorial that we have all been baptized into one body by one Spirit; the simple and solitary altar at which, century after century, so many ministers have "said the same thing;" the silence of these ancient aisles, that have grown old with the worship of past generations; all these are so many pledges to me of the propriety of our thought and language in this "city of our solemnities," where we come to take sweet counsel together and to walk in the house of God as friends. Finally, may we not, must we not, hope that the vigilance of God the Helper, God the Comforter, will not disdain our lowly endeavor, at such a time and in such a manner, to assist the kingdom of our Master here upon earth? And if we do desire the confluence of that Spirit with our spirits, is it not here that we should seek it—here, in this peaceful and solemn assembly on holy grouud; as it is written in the Book of Psalms—"We wait for Thy loving-kindness, O Lord, in the midst of Thy Temple!"

In conclusion, we congratulate Mr. Hawker on his effort. He will, no doubt, be fortified by the sympathy and concurrence of all his right-minded and zealous brethren in the ministry. We congratulate, too, that firm and faithful champion of the Church, the Bishop of Exeter, that this return to the models of antiquity has commenced in his diocese, and we think that the Church has some reason to rejoice in the courage and firmness manifested on this occasion by the Vicar of Morwenstow.

Communications.

For the Churchman.

Poems by C. C. Moore, LL.D.,

In One Volume. 12mo.

———"O quæ fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiæ coronam,
Pimplea dulcis."
Hor. Carm., Lib. I., xxvi.

Truly this is an age prolific of doggerel. Witness the puerile efforts and "tender effusions," with which, under the caption of poetry, the periodical press generally teems! Witness also the *splendidly bound* trash, called "Poetical Miscellanies," which exist, perchance, a brief hour, and then sink quietly into merited oblivion! Every one, now-a-days, that can count his ten digits, or can cause a few syllables to gingle together agreeably, deems himself, of a truth, impregnated with the "gift divine." Here and there a pure gem glistens solitarily amid the surrounding rubbish; but

"Qui nescit versus, tamen audet fingere."
Hor. Art. Poet., 382.

It is really refreshing, therefore, to chance, in our barren pilgrimage, upon some beautiful exotics from Parnassus; or to listen to tones so heart-thrilling as to remind one of sorrowing Orpheus. Indeed, the "Poems" before us are founded evidently on the best models of antiquity; and prove, moreover, that their author has not drunk sparingly of the "Pierian Spring." It is no light charge against the ancient—(shall we not say also, in too many instances, against the modern?)—Muse, that she exposes, as if purposely, through her glittering trappings, much of shameless obscenity! Now, in this volume we find not a single sentence subversive of modesty; not one vicious thought, nor any terms of vulgarity; all is classical in diction, and in sentiment pure. What a shining and *rare* example for our rising poets! Space will, at present, allow to notice only cursorily a few of the poems.

"A Trip to Saratoga" is the title of the first, as well as longest, poem in the collection. Exhibiting vivid powers of description, and much fertility of imagination, tempered with good taste and judgment; it is written in a happy humor, and evinces a shrewd insight of human nature. Its style recalls the chaste and natural manner of our favorite Goldsmith. The poem embraces six parts, and alternates from gay to grave just as the subject or the occasion suggests. Among many others, we notice one beautiful and poetical effort, where "Henry Mayville" (who escorts his children to the Springs) is watching anxiously over his slumbering and guileless daughter. The inimitable "Visit of Saint Nicholas" is universally known; and, though originally written for the author's own children many years since, is still taught to our little ones, and served up annually as a merry dessert at our Christmas feasts. The "Wine Drinker" and the "Water Drinker," would not shame even Horace. His *Euriosus felicitas* sparkles in every line. But they ingeniously inculcate the golden and *true* mean—(so necessary in this ultra-era)—between intemperance and austerity. The lines of the author to his daughter "on her marriage," possess much poetical merit, combined with solid and excellent advice, applicable to all the gentler sex under the same happy but solemn circumstances. But the stanzas composed "On his childrens' requesting the author to have his portrait taken," are, in our opinion, a *chef d'œuvre* of the pathetic—indicating alike a parent's disinterested and deep affection, and the holiest feelings of humanity. We would, however, refer to the concluding poem, addressed to the late poet-laureate Robert Southey, as a striking specimen of what the author is capable of effecting in the higher ranges of poesy. Here we directly perceive that θυμὸς ζωτικος, or vivid ardor, which glows only in the bosom of the genuine poet. If any one can look with insensibility upon the sad but *real* scene, here so nervously and naturally depicted, he must be any thing but human! Nor can such an one ever duly appreciate the productions of an intellect and sensibilities so highly cultivated and refined. Our author will not, we predict, be ranked low amongst American Poets.

We pass over the minor points, not because they are indifferent, (some of them indeed are rare flowers,) but because our allotted space is filled. But it is the healthful CHRISTIAN tone, pervading this work, that challenges our warmest and most lasting admiration. We rise from it with a stronger conviction, that virtue is not a mere name, nor our holy religion a cunning contrivance; but that there is a place (so to speak) where no "night" is; where we shall embrace again our loved lost ones; and "where sorrow and sighing shall flee away."

The author, in a well written preface, modestly states, that these poems were composed at various periods, in his leisure moments; have cost him some pains; and are dedicated (admirable precedent!) to his children. In concluding, then, this necessarily imperfect notice, we would cordially recommend this collection of poems, as well to the classical as general reader, promising in their perusal—the end of all *good* poetry—no stinted measure both of profit and delight. L.*

New York, Aug. 26, 1844.

"Faith and Sense."

To the Editor of the Churchman.

Sir,—Who is "J. H. H." of Bristol, Connecticut? His little scrap of poetry entitled "Faith and Sense," is enough to make a Churchman's heart leap with joy. The exquisite mysticism which it breathes, tells of a spirit that soars away from the shackles of sight and cold induction to the warm regions of chastened fancy. How much do we owe to the possessors of poetic genius who consecrate their gifts to holy uses! What may not we hope for the Church if such of her children will offer at her altars their best possessions?

Catholic religion ends in the mysterious. We begin with a deep consciousness of want. Painful is the consciousness, ah, how painful! What will gratify it? What will fill it? A cold discussion meets us. Blank dogmas are given to us, sanctified by age, and insisted upon as authoritative. They are true. We are obliged to acknowledge their truth, but still the craving remains. We defend these dogmas against those who, in the abuse of some single truth, would exterminate all but one. The occupation is necessary, and because necessary, good. But when opposition is silenced, still this want!

I have written above, "blank dogmas sanctified by age." Herein is a mighty error. Age sanctifies no blank dogmas. Unless dogmas are lively and life-giving, they die of age. There is a character to all truth, which lies beyond dogmatism, and reaches away from sense. It is a kind of mysticism. In years gone by I feared this mysticism. I was taught that to give a reason for the hope that was in me, signified to explain that hope in all its depth and height. The pride of intellect seized with avidity the agreeable duty. Ah! when I remember where that path led me; when I remember the cold scepticism with which I viewed the doctrines I professed; when I remember the thoughtless formality with which I worshipped, (did I worship then?) and the utter insensibility with which I pressed with my lips the sacramental emblems; when I remember all this, how heartily do I thank my Saviour that I was not left alone.

What brought me to this state? As I know myself, so do I firmly believe that sense and reason carried me there; and yet I talked of faith and questioned works. How did I escape, if indeed I have escaped by God's grace? Strange paradox! I ceased to talk and began to act. My faith was shattered, broken, torpid, but not dead. Ever and anon it would seem to whisper, "Act!" Strange paradox! I tried to act, and as I acted faith revived. Revived? Nay, began to live. A new life entered my soul. The faith which I had formerly trusted was but consent of mind to logical decisions and sensual perceptions. It was not faith.

What now? Shall I discard my reason and despise my sense? This were to throw away useful powers. Faith crushes not the reason, subverts not the sense. She is not the antagonist of either. She is the supplement of both. Truth is a mighty arch; an arch upon which the universe must rest. Of this arch sense is an arm; reason is an arm; but without the key stone faith, sense and reason fall, weak, shapeless, and confused. But even faith itself I cannot comprehend. Around the summit of this arch a light but impenetrable cloud is wrapped. At intervals it seems to move, and the key stone can be seen; but only seen enough to assure me that it is there. I know not its form, I know not its strength. But this, full well I know; it has form, and it has strength, for towering above this cloud. I see the universe standing strong; and far, far above this universe seems to touch infinity, which seems to be wrapped in the same bright cloud that clothes the arch.

Am I deceived, or am I beginning to learn that all spiritual truth leads on to mystery? Is the feeling of peace which meets me when I have got beyond sense and reason, and am peering through the cloud, a false feeling? Ah no! Then it is, and then only that, self-forgetful, I can drink in true knowledge and true blessing. Then it is that the life of Christ, and not the mortal life, is acting.

How beautifully does the Church appeal to and feed this desire! Can aught else teach the soul how deep her solemn prayers and praises are? Can aught else swell the mother's heart as she offers her child to the Lord? Can aught else make us appreciate the lively mystery of the sacrificial supper?

Praised be God! Praised be God, for the blessed teaching of his Holy Church! She teaches us to worship the spiritual in spirit. The infinite she leaves infinite, and permits her sons to worship it in mystery.

Poetry is the true language of mystery. When it rises above the mighty negations which hang heavily over the world, and, itself free from denial, flies upward into the positive but impalpable, higher atmosphere of truth, then it discourses in pure strains, then it joins in song with angels.

The Church is blessed in this her day of conflict with many a mighty champion, but she is blessed also with many a sweet singer. Oh, ever let those singers bend low and drink of "the brook that flows fast by the oracles of God." Let them sing the simple truths which their mother would teach them. Within the walls of the Church are many sick and weary, who need comfort and sweet consolation. Let those that sing, sing of the truth, and many an obscure and sin-sick soul will bless them.

"Faith and Sense" is a gem of mystical poetry. Whoever "J. H. H." may be, he has poetic ability. For one I thank him heartily, and though dull of memory, I shall attempt to commit his piece. For my sake, then, and for the sake of all like me, let "J. H. H." write more. His subjects, however, should be well studied. Spare us a poetry maker! If he will write carefully and at sufficient intervals, he will perhaps be remembered and blessed while lying in the dust. F.

For the Churchman.

Easter Day.

Many persons have erroneously supposed that the rule given in our Prayer-book for finding this day is not in agreement with the tables which give the time on which Easter will fall for future years. For, say they, since the full moon of next year, 1845, happens on Sunday, March 23d, therefore, by the rule, Easter Day ought to be on the following Sunday, March 30th; whereas the tables of the Prayer-book fix it on March 23d for 1845. Now, all this apparent discrepancy arises from the fact that the Church does not consider the absolute astronomical time of full moon as given in our almanacs, but she computes by the synodial lunations found by the aid of the Golden Number.

To illustrate this more fully, we have extracted the following from Bishop Brownell's Book of Common Prayer:—

'To show upon what occasion this rule was framed, it is to be observed, that in the first ages of Christianity there arose a great difference between the Churches of Asia, and other Churches, about the day, whereon Easter ought to be celebrated.

'The Churches of Asia kept their Easter upon the same day on which the Jews celebrated their passover, namely, upon the fourteenth day of their first month Nisan, (which month began at the new month next to the vernal equinox;) and this they did upon what day of the week soever it fell; and were from thence called "Quartodecimans," or such as kept Easter upon the fourteenth day of after the *Phase*, or appearance of the moon; whereas the other Churches, especially those of the West, did not follow this custom, but kept their Easter on the Sunday following the Jewish passover; partly the more to honor the day, and partly to distinguish between Jews and Christians. Both sides pleaded apostolical tradition: these latter pretending to derive their practice from St. Peter and St. Paul: whilst the others, namely, the Asiatics, said they imitated the example of St. John.

'This difference for a considerable time continued with a great deal of Christian charity and forbearance; but at length became the occasion of great bustles in the Church; which grew to such a height at last, that Constantine thought it time to use his interest and authority to allay the heat of the opposite parties, and to bring them to a uniformity of practice. To which end he got a canon to be passed in the great general Council of Nice, "That every where the great feast of Easter should be observed upon one and the same day: and that not on the day of the Jewish passover, but, as had been generally observed, upon the Sunday afterwards." And that this dispute might never arise again, these paschal canons were then also established, namely:

1. "That the twenty-first day of March shall be accounted the vernal equinox.

2. "That the full moon happening upon or next after the twenty-first day of March, shall be taken for the full moon of Nisan.

3. "That the Lord's day next following that full moon be Easter-day.

4. "But if the full moon happen upon a Sunday, Easter-day shall be the Sunday after."

'Agreeable to these is the Rule for finding Easter, still appointed by the Church.—*Wheatly*. It may be here convenient to observe, that our Church does not reckon the full moons according to the rules of modern almanacs, but that she governs herself therein by the ancient synodical determinations, and paschal cycles of the Church.—*Dr. Nicholls*. Also, that it was enacted by the 24th of George the Second, chap. 23, that "whereas a calendar, and also certain tables and rules for the fixing the true time of the celebration of the feast of Easter, and the finding the times of the full moons on which the same dependeth, so as the same shall agree as nearly as may be with the decree of the said general Council (of Nice,) and also with the practice of foreign countries, have been prepared, and are hereunto annexed:" therefore "the said feast of Easter, or any of the moveable feasts thereon depending, shall be no longer kept or observed according to the tables," which had been till then prefixed to the Common Prayer Book, but had been found considerably erroneous; but "that the said new calendar, tables, and rules hereunto annexed, shall be prefixed to all future editions of the said book in the room and stead" of the former: and that "the said feast of Easter, and all other moveable feasts thereon depending, shall be observed according to the said new calendar, tables, and rules hereunto annexed, in that part of Great Britain called England, and in all the dominions and countries aforesaid, wherein the Liturgy of the Church of England now is, or hereafter shall be used." The tables and rules to find Easter and the other moveable feasts, which are now prefixed to the Common Prayer Book, as indeed they have been ever since the year 1752, are the tables and rules specified in the above extract; and, as such, are evidently part of the law of the land: by which, it will have been remarked, that provision is made, not only for "the celebration of the feast of Easter" on a day to be regulated by a certain full moon; but likewise "for finding the time of the full moon on which the same dependeth."—*Bishop Mant.*

It was wise in the Church that she did not follow the rigid astronomical method of determining the paschal full moon; for, then, cases might occur in which the people of the two continents would be compelled to celebrate Easter Day at intervals of more than one entire lunation.

To illustrate this, suppose in England the paschal full moon to occur on March 21st, at 2 o'clock in the morning, then, by the rule, the next Sunday would be their Easter Day. Now, the same full moon would happen at this place on March 20th, 9 o'clock in the evening, and this being prior to the equinox, which is fixed on March 21st, we must wait until the next full moon before we can celebrate our Easter. It is also obvious to any one acquainted with the effects of local time, that all this difference might occur in regard to two churches situated in the same city. GEO. R. PERKINS.

New York, August 28, 1844.

Churchman's Charitable Bequests.

In the last will and testament of Thomas Spackman, of Cliffe Pypard, Wilts, is as follows:—

"*June 5th*, 1675.—I do charge my lands with twenty-one shillings by the year, and to continue for ever, viz. one shilling to the minister of the parish, to mind him of his duty in catechising the children; twenty shillings to the poor of the parish yearly, to be given them at the church, viz. five shillings on St. Thomas's day, five shillings on the Annunciation of the Blessed Virgin Mary, five shillings on St. John the Baptist's, and five shillings on St. Matthew's day. My will is, that twenty poor people do receive threepence a piece, and that they be at the church at the beginning of prayers, or else to have no share; if the number be not twenty, then the remains to be given to those that are best deserving, and if they can, let them sing the 15th Psalm. Now, if the minister be a good man, he will be careful to see this my will performed, for the honor of the Church, that at this day is almost destitute."

The Churchman.

New-York: Saturday, August 31, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. James A. Sparks.

Historical Sketch of the Lord's Day.

From the time of the Holy Apostles the first day of the week has been known as the Lord's day, and held to be invested with extraordinary sanctity; it has been accounted a holy festival, and solemnized by public religious assemblies for the instruction and spiritual edification of the faithful and the celebration of the Holy Communion. That such was the usage of the Primitive Church is unquestioned; and its usage in the matter is a safe rule for our guidance. In this country, so prolific of sects, is one which styles itself "the Church of GOD," a distinguishing principle of which is that there are "three positive ordinances of perpetual standing in the Church, viz., Baptism, *Feet-washing*, and the Lord's Supper." We are aware of no sufficient reason for not accounting the washing of feet, as recorded in the 13th chapter of St. John's Gospel, a necessary rite or sacrament of the Christian Church, except it be that it was not practised in the Primitive Church. On all such questions we say the Primitive Church is authority; not meaning that the Primitive Church after the decease of the apostles was immediately inspired, or that its word is the ultimate ground of our faith, but that its consentient testimony is proof of what the Apostles taught and did for the perpetual edification of the Church. On this ground we accept certain books as canonical, and reject others as spurious; on this ground we should retain infant baptism, a liturgy, and Episcopacy, though the scriptural evidence for each were less than it is; on this ground we retain the Eucharistic Sacrifice and communion, and omit the washing of feet, though both have scriptural sanction; on this ground we believe the doctrines of the Incarnation and the Trinity with a firmer assurance than the private interpretation alone of the Scriptures could inspire; and on this ground we attach peculiar sanctity to the first day of the week, and solemnize it by extraordinary acts of public and private devotion. The FACT that the day was thus solemnized in the Primitive Church is proof of an Apostolic rule to this effect; and a far safer guide for our conduct than the reasonings of fallible men.

The rule, and not the reasons for it, is the proper guide for dutiful Christians; though in the present instance some of the reasons are obvious, and may serve as joyful incentives to the holy keeping of the day. The first day of the week was the day of our Lord's Resurrection, the day of the descent of the HOLY GHOST and of the Commencement of the New Creation. Moreover the sanctification of one day in seven was enjoined on the Church under the Mosaic dispensation as commemorative of the creation and as a figure of that better rest which was then promised and is now given to the people of GOD; and we may reverently believe that the Holy Apostles, in retaining the ancient divisions of time and distinguishing the first day of the week as the Lord's day, would thus teach us to obey the fourth commandment in a way suited to the analogy of the Christian to the Jewish dispensation; accounting one day in seven as commemorative of the New Creation, and as a figure of the Everlasting Rest reserved for the Church when it shall have passed from its militant to its triumphant state. Other reasons have been, and perhaps others which are not now thought of, may yet be suggested by the pious and diligent student of Christian Antiquity.

The early fathers were not men of that stubborn and undutiful temper as always to demand an *express* divine precept for every good work: and we need not therefore be surprised if they gladly followed the Apostolic usage in regard to the Lord's day without enquiring whether the usage were demanded by the letter of the fourth commandment. It is, however, doing them injustice to say that they did not regard the fourth commandment as morally obligatory. They as well as the modern Sabbatarians regarded the fourth commandment as binding on Christians; the difference being that whereas the Sabbatarians take the fourth commandment in the *letter*, and understand it to enjoin only one day in seven as holy, the fathers on the other hand take it (as they do the other commandments) in the *spiritual* sense, and understand it to enjoin on Christians the duty of keeping not only one day in seven, but all days as holy. Thus Tertullian, as recently quoted, says that "to Christians all days are holy;" Clemens of Alexandria, that "not on certain stated days [only,] but without intermission should we honor our Saviour throughout our lives;" and Origen that "he only keeps a true feast unto the Lord who faithfully fulfils his duty, praying always; and by his prayers presenting an acceptable offering to GOD without the shedding of blood." The fourth commandment, in the view of the early fathers, obliges the Christian to account his whole life a Sabbath, much more the Lord's day; to dedicate all his time to GOD and much more the seventh portion of it. When it can be shown that the less is not contained in the greater, or that holiness does not admit of degrees, then and not before may it be said that the early fathers did not regard the fourth commandment as morally binding on Christians. Our Church provides for her children an Order for Daily Morning and Evening Service, thereby teaching them to hallow all their time; but it were surely unfair and inconsequent to argue hence that she does not require them to sanctify the Lord's day by extraordinary acts of public and private devotion. The hallowing of all our time is suited to the Christian life, and is not inconsistent with the extraordinary sanctification of the Lord's day; while, on the other hand, the keeping holy of *only* one day in seven is a mere judaical observance and is inconsistent with the Christian duty of making the whole life a perpetual Sabbath, holy unto the Lord. As in separating Baptism from the Life-giving Spirit and, in so far, putting it on a level with circumcision, and as in other like matters, so in regard to the Lord's day, modern sects have *Judaized*, and, separating from the Church, have introduced a doctrine less strict and less holy than she requires.

That the Lord's day was kept as most holy time in the Primitive Church, say for the first four or five hundred years, is out of dispute. What we propose here to show is that the Church of England has from the beginning, in this respect, walked in the footsteps of the primitive Church regarding the Lord's day with the utmost reverence, and using her earnest endeavors to have it observed with becoming sanctity.

The proof of this is found in the most ancient laws of the English Church and nation. So far back as the time of king Ina we find a law to the effect that a slave, if he do any labor on the Lord's day by his master's command, shall go free, and his master be fined 30 pence: but if without his master's command, he shall be beaten with stripes, or fined in money. If a freeman shall work on this day without the order of his lord, he shall be reduced to slavery, or pay 60 pence. A priest offending in the same way shall be fined twice the amount.* And under king Ethelred it was enacted that the solemnities of the Lord's day should be celebrated with the greatest honor, and that on that day no servile labor should be performed.† See other laws to the same effect in Gibson's Codex, who adds, "Negotiatio die Dominica" (business on the Lord's day) is strictly forbidden by the laws of our Saxon kings Alfred, Aethelstan, and Edgar; and in Stillingfleet's Ecclesiastical Cases, who concludes, "That the religious observation of the Lord's day is no novelty, started by some sects and parties among us; but that it hath been the general sense of the best part of the Christian world, and is particularly enforced on us of the Church of England, not only by the Homilies, but by the most ancient ecclesiastical laws."

To explain what was understood in the ancient English Church by the "holy keeping" of the Lord's day, Bishop Gibson quotes the following comment of Lyndwood on one of Peccham's Constitutions:—"To sanctify the Lord's day is to revere it as holy and pure; generally, by abstaining on that day from sin; particularly by abstaining from bodily works which hinder our freedom for the service of GOD; and most particularly, by devoting ourselves wholly to the contemplation of divine things."‡

In his Chronicles respecting Canute, the first Danish king, Baker writes:—"And to win the love of the people yet more, he now set himself to the making of good laws, in a grand convention of his nobles which he held at Oxford; whereof for a pattern of those times some that concern religion may not unfitly be here related. First, for the celebration of Divine service, it was ordained that all ceremonies tending to the increase of reverence and devotion should be used as need required. Secondly, that upon the Sabbath day, all public fairs, markets, synods, huntings, and all secular actions should be foreborne, unless some urgent necessity should require it. Thirdly, that every Christian should thrice in the year receive the blessed sacrament of the Lord's Supper," &c.—*Chronicles*, p. 16.

In a law of Edward III., A. D. 1354, "It is accorded and established that showing of wools should be made at the staple every day of the week, except the *Sunday* and solemn feasts of the year."

In one of the laws of Richard II., A. D. 1388, which was confirmed under Henry IV., A. D. 1409, "It is accorded and assented, that the servants and laborers of husbandry, and laborers and servants of artificers and of victuallers, should have bows and arrows and use the same Sundays and other festival days, and utterly leave playing at the balls, as well hand ball as foot ball, and other games called Coytes, Dice, Bowling, Kailes, and other such unthrifty games," &c.

"In the register of Archbishop Chichely, we find a special declaration, forbidding the barbers of London to exercise their calling on the Lord's day; and in a visitation of Archbishop Warham, we find barbers and butchers presented in the Spiritual Court for exercising their several trades on that day, and admonished to forbear it on pain of ecclesiastical censures."—*Burn's Ec. Law*, vol. 2, 415.

One of the statutes of Edward IV., A. D. 1464, enacts that no person, cordwainer, or cobler, within the city of London, shall sell or command or do to be sold, any shoes, buseaus, or caloches, upon any Sunday in the year or in the feasts of Nativity or Ascension, or shall, on any of these days, set or put upon the feet or legs of any person any shoes, buseaus, or caloches, upon pain of forfeiture and loss of 20 shillings sterling.

The same law was re-enacted under Henry VIII. A. D. 1523.

By 27 Henry VI., A. D. 1448, it was ordained "That all manners of fairs and markets in the said principal feasts and Sundays and Good Friday shall clearly cease from all showing of any goods or merchandises (necessary victual only excepted) upon pain of forfeiture of all the goods aforesaid," &c.

These laws show the sense and use of the Church of England before the Reformation. At that time the multiplication of Holy Days, and the debasement of them to the purposes of idleness and dissipation, was one of the abuses which the English Church essayed to reform. To this end an act was passed under Henry VIII. A. D. 1536, abrogating many of the Holy Days, and declaring it "to be lawful to all and singular persons, resydent or dwelling within this realm, to go to their work, occupation or mystery, and the same truly to exercise and occupy upon the said feast, as upon any other workey-day." From this abrogation, however, all Sundays in the year and other chief Holy Days were excepted; "all which shall be kept holy and solemn of every man as in tyme past have been accustomed."

In the reign of Edward VI. an act was passed entitled "An act for the keeping Holy-Days and Fasting-Days. This act enjoined that all the days hereafter mentioned shall be kept, and commanded to be kept Holy Days, and none other; that is to say, all Sundays in the year, the Days of the Feast of the Circumcision of our Lord JESUS CHRIST, of the Epiphany, of the Purification of the Blessed Virgin," &c., including the days now observed in the Church of England. This act also required "that every even or day going before any of the aforesaid days" &c. "shall be fasted and commanded to be kept and observed."

Under the reign of Mary it was enacted that the above act of Edward VI. "shall be from henceforth utterly repealed, void and annihilate and of none effect."

There was no law passed on the subject in the reign of Elizabeth. In concluding his account of the Convocation of 1562, Strype says "that it was one of the businesses, especially those of the Upper House, to prepare some bills for the parliament to establish, for the better providing for the due observance of religious worship in public and order in the Church. Two such bills I have met with which were drawn up by a layhand, and sent by the Bishop of London to the Archbishop to review and consider and to recommend to the parliament. The one was for obliging to come to Divine service and sermons, when they shall be performed in the churches, under pain of excommunication." This bill, a copy of which may be seen in his Annals, begins, "Be it enacted, &c., that upon every sabbath and principal feast day, be kept neither open fair nor market throughout the year," and proceeds to declare that "no victualler or craftsman have his shop open before the service be done in his parish where he dwelleth; and that his servants be not set on work, or otherwhiles sent abroad about their worldly affairs, which might be deferred or performed in the week day," &c.

"It moved much the careful Archbishop [Whitgift,]" adds the Annalist, "and other the pious Bishops, our Reformers, to observe what little regard was now-a-days had to the Lord's day, and how sparingly people resorted to Church and GOD'S public service so much neglected. * * * And though many of these wholesome propositions [in the above bill] passed not presently into acts, yet they were the groundwork and occasion of many good laws made afterwards."

We have thus brought our sketch down to the time of James I., remarkable for the rise of the Sabbatarians and the famous "book of sports." The examination of these points requires a larger space than we can now spare, and we shall therefore here break off the narrative, proposing to resume it at as early a period as other engagements allow.

* Servus si quid operis patraret die Dominico ex præcepto Domini sui, liber esto; Dominus 30 solidos dependito. Verum si id operis injussu Domini sui aggressus fuerit, verberibus cæditor, aut saltem virgarum metum pretio redimito, Liber, si die hoc operetur injussu domini sui, aut servituti addicitur, aut 60 solidos dependito. Sacerdos si in hanc partem deliquerit, pœna in duplum augetur.

† Dominicæ solemnia diei cum summo honore magnopere celebranda sunt, nec quicquam in eadem operis agatur servilis.

‡ Sanctifices, i. e. Sanctum et mundum venerando serves; generaliter, scilicet, illo die a vitiis cessando; specialiter, ab operibus corporalibus, quæ impediunt vacationem ad Deum, abstinendo; specialissime, contemplationi Divinorum totaliter inhærendo.

Papal Supremacy.

In reference to the word *head* the Catholic Herald remarks:

"We used it simply in the metaphorical sense, as applied to Peter placed by Christ over His kingdom, and thus constituted head of the Church. In urging the necessity of communion with his successor, we did not rely on any analogy drawn from a natural head, but we argued from the Divine constitution of the Church, which requires a head, as a building, needs a foundation, a kingdom needs a ruler, a fold needs a shepherd. Christ having, in the first instance, promised to Peter the keys of the kingdom, and the power of binding and loosing, which he afterwards promised to the apostles collectively, and having constituted Peter pastor of His lambs and sheep, before He gave to the apostles generally their commission; the pre-eminent authority of Peter is evidently an original fundamental and necessary point of Church organization."

If no reliance is placed on the analogy drawn from the natural body to express the relation of the collective bishops to any one of their number as to a visible head, there is of course no warrant for such an analogy; since otherwise the greatest reliance would be placed on it. But if the analogy be unwarranted, the assertions which are grounded upon it, e. g., "separation from the head is separation from the Church," and "to be united with the members and not the head is to be united with a mere trunk or headless body," are also unwarranted, and are as misplaced and deceptive when applied to the Church on earth as they would be if applied to any other corporate body.

The Herald argues that because the promise of the keys, &c. was first made to St. Peter, and the promise of the same power was afterwards made to the other apostles, therefore St. Peter was invested with "pre-eminent authority." In other words because St. Peter was first in order in the reception of the same power and authority, therefore the authority which he received was not the same, but superior to that of the rest. Surely it will cost the writer a less effort to go one step farther and to disclaim all reliance, as on the analogy, so on the argument—if argument it may be called—which infers a supremacy of power from priority of time.

We are favored with the following syllogisms. First:—

"A foundation is essential to a building.
The primacy conferred by CHRIST on Peter is to the Church as a foundation to a building.
The primacy of Peter is therefore essential to the Church."

The minor proposition is contrary to Eph. ii. 20, and Rev. xxi. 14, which show that the other apostles were the foundation in the same sense with St. Peter.

Again:—

"The power of binding and loosing, and the keys signify authority and jurisdiction.
The primacy of Peter was expressed by the power of binding and loosing, and by the keys of the kingdom given to Peter specially and singularly.
Therefore the primacy of Peter is one of authority and jurisdiction."

The fallacy occasioned by the introduction of the accidents "specially and singularly" into the substance of the proposition will be apparent from the following:—

The power of binding and loosing and the keys signify authority and jurisdiction.

The primacy of Peter was not expressed by the power of binding and loosing and the keys given to him.

Therefore the primacy of Peter is not one of authority and jurisdiction.

The major is not disputed, and the proof of the minor is that the same power and authority first given to St. Peter were afterwards given to the eleven collectively.

And once more:—

"A shepherd denotes one entrusted with governing power.
The primacy of Peter was expressed under the image of a shepherd entrusted with the sheep of CHRIST.
Therefore the primacy of Peter was one of power."

The injunction to St. Peter, 'Feed my sheep,' was a precept of duty, not a conveyance of power. The conveyance of power—the plenitude of power—had been previously made without any distinction of St. Peter from the rest:—"AS my Father hath sent me EVEN so send I you. And when He had said this He breathed on them and said, "Receive ye the HOLY GHOST: whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Besides, the office of all Bishops is expressed under the image of a shepherd, which cannot therefore ascribe a primacy to St. Peter.

From the turbid streams of the controversialists of modern Rome who flatter the Pope with the notion of his being the supreme Vicar of CHRIST, and the Pastor to whom is committed the government of the Church, it is refreshing to turn to those venerable offices in which the Roman Church still testifies against her modern corruptions, and shows it to have been anciently her own belief that the charge to feed the flock, and to be the chief pastors over it, (*præesse pastores*,) was given to all the Apostles. On the feast of St. Peter is still sung in the Roman Church the following preface:—"We humbly beseech Thee, O Lord, the Eternal Pastor, not to forsake thy Flock, but to preserve it with continued protection, by thy blessed Apostles; that it may be governed by the same rulers which as VICARS of thy work, Thou didst bestow upon it to be set PASTORS over it."

"We contented ourselves with expressing by a note of admiration our surprise at the question rais-

ed as to the separation of the Church of England from the Church Catholic; but as this does not satisfy our contemporary, we refer him to stat. 25 Henry VIII. 19, 20, 21, which he will find it difficult to reconcile with Matt. xvi. 17, 18, 19."

The 25th of Henry VIII. is an act for the abolition of Peter Pence, censes, procurations, &c., by which, as is set forth in the preamble, the English nation had been and still continued to be "greatly decayed and impoverished by such intolerable exactions of great sums of money as have been claimed and taken and yet continually be claimed and taken by the Bishop of Rome," &c. This is certainly a curious comment to be referred to in explanation of Matthew xvi. 17, &c., and it is to be hoped that the Herald will give his readers the benefit of its perusal.—The editor, moreover, is somewhat hard upon his good friends Tunstall, Bonner, Gardiner, and other Bishops well affected to the Roman See, who continued long after the passage of this act, in communion with the Church of England, without dreaming that she was by it separated from the Catholic Church. Tunstall himself, the Bishop of Durham, has told us in express words, that the design of the statute was *not to separate the Church of England from the unity of Christ's Catholic Church, but to redeem it out of all captivity to foreign powers heretofore usurped therein, and to abolish and clearly put away such usurpations as heretofore in this realm the Bishops of Rome, have by many undue means increased to their great advantage, etc.*

The sum is that the Herald confesses that no reliance is placed on the analogy drawn from a natural body to express the necessity of union with a visible head; that his alleged proofs of St. Peter's pre-eminence of power and authority over the other apostles are short of the point or a begging of the question; and that the act on which he relies to prove the separation of the Church of England from the Church Catholic, is a statute—the like of which had been passed under several previous reigns—by which the English nation sought to save itself from the drain of unauthorized and exorbitant exactions of money by a foreign power.

At a meeting of the Standing Committee of the Diocese of New York held on the 23d inst., the *Rev. Samuel John Evans*, and the *Rev. John Henry Hobart*, Deacons, were recommended to the Bishop for Priests' Orders; and *Mr. Samuel V. Berry* was in like manner recommended to be received as a Candidate for Orders.

Wiley & Putnam's reprint of Patrick's Commentary has reached the twenty-third number.

The Eighth number of Harper's Illustrated Pictorial Bible, which is just issued, is spoken of as superior to the preceding numbers.

We would again call attention to the reprint of the New York Convention Journals, by H. M. Onderdonk, No. 25 John street, as a work deserving of subscription.

Memoir of the Life of the Rt. Rev. Alexander Viets Griswold, D.D., Bishop of the Prot. Episcopal Church in the Eastern Diocese. By JOHN S. STONE, D.D., Rector of Christ Church, Brooklyn, N. Y. Philadelphia: Stavely & McCalla.

We have not yet had the pleasure of perusing Dr. Stone's work, but from a review of it in the Banner of the Cross we make the following extract:

Bishop Griswold's *Churchmanship* may be inferred from his reply to a letter, dated March 2, 1832, addressed to him by the Rev. John Bristed, (then Rector of St. Michael's church, Bristol, R. I.) who desired to have his opinion and advice on propositions which had been officially and formally made to him by the Congregationalists of that place to exchange pulpits with their minister, and also to "unite in the monthly concerts of prayer to promote missionary efforts!" The Bishop's answer is said by his biographer to be "a specimen of his manner of dealing with questions like those proposed." With all his love of peace and harmony, and his desire to promote union among all Christian people, he still would not consent to sacrifice for it one iota of principle, and informs Mr. Bristed that he was decidedly opposed to the interchange requested by his dissenting neighbors. "I can see no good," he says, "and I can foresee some evil, which will be likely to result from it. . . . I can only say, generally, that I would have Episcopalians unite with all Christians, *so far as they can do it without departing from their own principles*. . . . We decline the [proposed] union from a sense of propriety, from *adherence to principle*, and to avoid evil. I might have added, what is well known, and ought to be well considered, that the Congregationalists have rejected from their system some things which were universally held by Christians through the first fifteen centuries, and which we fully believe to be ESSENTIAL PARTS OF CHRISTIANITY. . . . But I shall not enter into this point, though it is *the most essential in the question above considered*."

The London Morning Post has accompanied the account of the Rev. Mr. Dowdney given in our last with the following extract from Bishop Skinner's Supplement to Keith's Catalogue of Scottish Bishops:

"Meanwhile," says the Right Rev. Prelate, "the Scottish Bishops and their clergy discharged the duties of their respective functions in the least obtrusive manner possible, supplying the spiritual wants of their different congregations, and taking care to provide for the continuance of their Church, by Episcopal consecrations from time to time, as the exigencies of the case required. In the year 1784, an event occurred which brought them out of that obscurity in which, by the operation of the penal laws of 1746 and 1748, they had long been plunged.

"On the acknowledged independence of the thirteen United States of America, all political connection between the Episcopal Churches in those States and the Church of England was necessarily done away; but an Episcopal Church could not exist without a Bishop or Bishops. The clergy of the province of Connecticut, therefore, sent over one of their own number—Dr. SAMUEL SEABURY, who had obtained from the University of Oxford, many years before, the honorary degree of D. D., for defending the doctrine and constitution of the Church of England against some violent attacks made on them in America—to be consecrated by the English Bishops. As Dr. SEABURY brought with him the amplest testimonials of his sufficiency, and as the respectability of his character was well known in England, the Primate and other Bishops were ready to comply with the request of the clergy of Connecticut; but, without an Act of Parliament authorizing them to do so, they could not, in the consecration of a Bishop, omit the oaths of allegiance and supremacy: and these oaths could not be taken by a subject of the United States. The Act required could not be immediately obtained, and it was extremely inconvenient for Dr. SEABURY to remain in England till the next session of Parliament. He was therefore advised to apply to the Scottish Bishops for consecration; but in the state in which they were placed by the laws of 1746 and 1748 they felt that it would be imprudent for them to consecrate any Bishop who had first applied to the Archbishop of Canterbury, without previously ascertaining whether, by doing so, they should give offence to the Church of England. Their inquiries on this head were conveyed to the proper quarter by means of Dr. Berkeley, one of the Prebendaries of Canterbury, and son to the celebrated Bishop of Cloyne. This amiable man, who possessed all his father's virtues, though certainly neither his learning nor his talents, undertook to correspond with Archbishop Moore on the subject, and was soon enabled to assure the Scottish Bishops that, by consecrating Dr. SEABURY, they would not only give no *offence*, but excite a more favorable opinion of their principles than what then generally prevailed. Dr. SEABURY, therefore, came into Scotland, and was, on the 14th of November, 1784, consecrated at Aberdeen by Bishop Kilgour, of Aberdeen, *Primus*: Bishop Petrie, of Moray; and Bishop Skinner, coadjutor, in the diocese of Aberdeen, to Bishop Kilgour."

Testimony of Respect.

At a special meeting of the Vestry of St. Paul's Church, Whitehall, Aug. 5th, 1844, called for the purpose of making arrangements for the funeral of the Rev. PALMER DYER, the following resolutions were presented by Dr. D. S. Wright, and unanimously adopted:—

Whereas it has pleased Almighty God, in his wise providence, to remove our former Rector, the Rev. PALMER DYER, by a sudden and awful death, from the walks of usefulness among us, therefore,

Resolved, That we sincerely deplore this afflictive dispensation. We have ever known him to be our true-hearted friend. We can never forget that he was, *under God*, the founder of our Parish, and that by his devotion to the high trust committed to him by the great Head of the Church, he perfected our organization, nurtured and cherished our feeble congregation, encouraged the faithful, instructed the ignorant, consoled the afflicted, and ministered to the wants of all, during the dark and discouraging years of our struggle in maintaining the establishment of the Church in this place.

Resolved, That we can never cease to remember the sacrifices he willingly made in our behalf, nor his worth, his talents, his unfeigned piety, and devotion to the holy cause of Christ's Church.

Resolved, That in his death not only we, but the whole Church is bereaved by the loss of a sound and erudite theologian, an eloquent preacher, and a faithful pastor; he was one of its firmest pillars, courageous and faithful champions, and brightest ornaments. Literature and learning will also mourn the loss of a devoted student and accomplished scholar.

Resolved, That we deeply sympathize with his bereaved partner and child, and with his numerous and attached relatives and friends in this sad and terrible bereavement. But we rejoice at the blessed consolation which is afforded them in this trial by the evidence of his life spent in good works and the holy cause of God, and that they "sorrow not, even as others which have no hope."

Resolved, That these resolutions be entered on the minutes of the Vestry, and a copy of them be signed by the Clerk and transmitted to the widow of the deceased, and that they be transmitted for publication to the Whitehall Democrat, Whitehall Chronicle, Keesville Republican, Rutland Herald, and the New York Churchman and Utica Gospel Messenger.

By order of the Vestry.

J. B. HICKS, Clerk.

From the Gospel Messenger.

Consecration of Trinity Church, Geneva.

This splendid and beautiful edifice was consecrated to the service of *God the Father, Son, and Holy Ghost*, on the morning of Thursday, the 15th, by Bishop De Lancey. Morning prayer was read by the Rev. P. P. Irving, the late rector of the parish, assisted in the Lessons by the Rev. John B. Gallagher, of the Diocese of Georgia. The request of the Vestry to the Bishop to consecrate, was read by the Rev. Dr. Hale; the sentence of consecration by the Rev. S. Cooke, the present Rector. The sermon was preached by Bishop B. T. Onderdonk. It was in the Bishop's usually clear and edifying language and manner. His allusion to his own former connection with the Diocese, his participation in the services which consummated the division of the Diocese of New York, in the acts of the Primary Convention which assembled on the same spot in 1838, was well calculated to call up, in the minds and hearts of many present, the most solemn and lively emotions: but when the Rt. Rev. preacher spoke of the beautiful and magnificent building and of the munificent provision of the late Hon. Gideon Lee, whereby so much important aid has been given in this noble enterprise, and when he pointed to "that noble instrument," whose notes of tenderness and power had traced the hymns and anthems of the morning, and when he pronounced it "the fittest monument" to the memory of the departed benefactor—many eyes filled with tears, and many bosoms beat with warmly responding emotions. It was indeed a delightful hour and scene. The day was one of the brightest and most invigorating kind. There was an immense assembly, and the preacher might have called the audience before him, in the words of his brother of New Jersey,—"a sea of faces." The pews, with a very few exceptions, were entirely filled by ladies, and gentlemen were obliged to stand or sit in the aisles or on the steps of the chancel, and many were obliged to retire, for want of room.

Besides the clergy already named, the following were present and chiefly in their robes, viz., Rev. W. Creighton, D.D., of the Diocese of New York, Rev. Dr. Judd, Rev. Mr. Van Kleeck, of Troy, Rev. H. Hills, of Connecticut, Rev. Mr. Cox, of Michigan, the Rev. Dr. Rudd, the Rev. Messrs. A. G. Baldwin, H. Lockwood, Eli Wheeler, William Croswell, Prof. Bourns, B. Franklin, M. Gallagher, J. Swart, M. Schuyler, C. H. Platt, J. W. Clark, and B. W. Stone.

We shall make no attempt at a description of this specimen of Church architecture, undoubtedly the finest and most imposing anywhere west of the Hudson River, and will not suffer in comparison with any building of the kind in our country. The architect, Mr. Otis, has kindly promised to furnish us with a full description of the edifice, and we shall take great pleasure in laying it before our readers. We most heartily congratulate our beloved Diocesan, and our Geneva friends especially, upon the completion of this noble structure. Long may it endure, a monument through generations yet to come, of their zeal and exertion. Long may the Lord God dwell there of a truth, and there may the Church in her fulness and integrity flourish and grow as the garden of the Lord, the nursery of souls for Heaven.

Diocesan Convention.

The Annual Convention of the Diocese assembled in Trinity Church, Geneva, on Wednesday morning, the 21st. Morning prayer was read by the Rev. Mr. Whipple, of Bath, assisted in the lessons by the Rev. Mr. Leeds, of Utica. The sermon was preached by the Rev. Dr. Shelton, of Buffalo, who did honor to the Church and to himself by his able and interesting assertion of the identity of the Church, which he illustrated in a highly gratifying manner.

The Bishop administered the holy communion to a large body of communicants, being assisted in the distribution of the elements by the Rev. Messrs. Whipple, Treadway, and Spalding.

After divine service, the Bishop took the chair and proceeded in the usual manner to call the Convention to order. The Rev. Dr. Proal being detained by indisposition, the assistant Secretary of the last Convention, the Rev. Mr. Eigenbrodt, called the roll of the clergy entitled to seats, and the list of parishes. The deputies present laid their certificates of appointment on the table of the Secretary, and the house took a recess till 3½ o'clock, P. M.

At the hour appointed, the Convention assembled. The Committee on the certificates of the Lay Deputies reported the presence of fifty-two clergymen entitled to seats, and Lay Deputies from forty-five parishes. The Rev. Dr. Proal was re-elected Secretary, but as he was not present, the Rev. Mr. Van Ingen was appointed temporary Secretary, and announced the selection of the Rev. Mr. Eigenbrodt as his assistant.

Charles Seymour, Esq., was re-elected the treasurer of the Convention, and James Rees, Esq., the Treasurer of the Christmas Fund for disabled clergymen.

The Bishop then delivered his annual address, which was received with profound attention, and if the wise counsels therein offered are duly followed, there will be, under the divine blessing, the harmony of the Church and the progress of her best interests, to the honor of God and the welfare of that body which was purchased by the blood of his adorable Son, and watered by the tears of his apostles and saints.

We can bring our notes of this meeting of the brethren no further than to the hour of adjournment, at 5 o'clock, P. M., of this day.—*Gospel Messenger.*

INSTITUTION.—On Friday, the 16th, Bishop De Lancey instituted the Rev. S. Cooke into the Rectorship of Trinity church, Geneva. The Rev. Mr. Van Kleek, of Troy, read Morning prayer, assisted by the Rev. Mr. Croswell, who read the lessons. The sermon was preached by the Bishop. Other clergy present were Rev. Dr. Hale, Rev. Messrs. Irving, Lockwood, Baldwin, J. W. Clark, Schuyler, J. B. Gallagher, M. Gallagher, Bourns, Platt, Swart, Eli Wheeler, and Cox, of Michigan.—*Ib.*

STANDING COMMITTEE.—At a meeting of the Committee at Geneva, on the 21st, Charles Woodward and Almon Gregory were recommended to the Bishop, to be received as candidates for Holy Orders.—*Gospel Mess.*

From the Churchman's Family Gazette.

Easter Day, 1845.

In an article which I have prepared for the next number of the "Companion to the Almanac," I have discussed the reasons why Easter Day will next year fall, in apparent defiance of the act of Parliament, upon the very day of the full moon. But as an accidental application which I have received (and I know that the Superintendent of the Nautical Almanac has received another from a different quarter) makes me think that the computers of almanacs will be puzzled, and that the useless discussion of 1818 (when the discrepancy last occurred) will be revived, unless some one will forthwith state the reason of the difficulty. I request that you will publish some of the conclusions of the paper to which I refer, which will in due time appear in the work cited. And I hope that the daily papers will give additional currency to the same conclusions; and I should recommend that the same thing should be done in the almanacs. The rule adopted in this country for finding Easter is that of the Roman Catholic Church, as established at what is called the Reformation of the Calendar by Pope Gregory XIII. in 1582. The authority for this rule is contained in the papal brief of March 1st, 1582, in which reference is made, for all explanations, to the then forthcoming work of the Jusuit Clavius, to whom both the adjustment and explanation of the Calendar had been intrusted. The British Parliament in adopting the *rule* of Clavius, made two mistakes in the *explanation* of that rule. Their explanation is, that Easter Sunday is the Sunday after the full moon, which comes on or next after the 21st of March, and that if the full moon fall on a Sunday, Easter Sunday is the next Sunday.

The two mistakes are as follow:—

1. Instead of "full moon" they should have said "fourteenth day of the month, the day of new moon being reckoned as the first." That Easter, as well as the Passover, was always regulated, not by the full moon, but by the fourteenth day of the moon, is of the utmost historical notoriety. And Clavius says that "none but a few who fancy themselves sharp-sighted ever imagined that the fourteenth of the moon and the full moon were the same in the Church of God."

2. Instead of the "moon" of the heavens, they ought to have said the "moon of the Calendar," which is a very different thing. The moon of the Calendar is not even a mean, or uniformly moving moon to which astronomers refer the real moon; but differs from it intentionally and avowedly, by two classes of arbitrary alterations, the first class intended for simplicity of calculation, the second for avoiding the possibility of the Christian Easter falling on the actual day of the Jewish Passover.

In the year 1845, the fourteenth day of the calendar moon falls on Saturday the 22d of March, whence Easter is rightly made to be Sunday the 23d, according to the law both of the Roman and English Churches, though the English statute does not well explain its own method. With regard to this country, it should be noticed that this statute enacts that Easter shall be kept by the "calendar tables, and rules" annexed to the act: and those agree with Clavius.

Of course, any one is at liberty, as many did in 1818, to think that the statute should be altered and, certainly, it would be worth while to avoid misconception by repealing the faulty definition, and substituting a better one, in the Prayer-books of the Established Church. But if any one should wish to advocate the repeal of the rules, and the construction of new ones agreeable to the existing definition, and astronomically true, he will perhaps pause when he finds that his own system would sometimes cause it to happen that St. Paul's Cathedral must keep Easter a week after Westminster Abbey, and would very frequently make a week's difference between the festivals of the colonies and the mother country.

I remain, Sir, yours faithfully,

A. DE MORGAN.

University College, London,
July 11, 1844.

A CONVERSION.—On Sunday last the Rev. Mr. Brasbie read his public recantation from the errors of popery in Dingle Church. The fact of a priest abjuring popery caused great excitement, and the magistrates having got full notice that the mob were determined to execute Lynch law on the priest, on his road to the church, they took full precautions to preserve the peace.

Before service commenced the towns people were astonished to see the Hon. Captain Plunket, of her Majesty's steamer Stromboli, march into town from Ventry, with a force of about 100 men, including the marine artillery and marines, with drums and colors. This fine body of men, armed to the teeth, having joined the seamen and marines of her Majesty's brigantine the Lynx, under the command of Captain Nott, presented such an imposing appearance, that we need scarcely say every thing passed off very quietly. The coast guards from the surrounding stations were marched to church fully armed, and conveyed the Rev. gentleman to the house of Rev. Mr. Gayer, where he at present remains.

Mr. Gillman, our active sub-inspector, had all his police ready to turn out at a moment's notice. Dingle, for the last twenty years, never presented such a force. The following officers accompanied the party from the Stromboli:—The Hon. Captain Plunket, Lieut. Clark, and Messrs. Gill, White, and Douglas, with Dr. Gregor. The officers of the Lynx were Captain Nott, and Mr. Tapril.—*Kerry Evening Post, Ireland.*

At the Sixteenth Annual Commencement of Kenyon College, held on the 7th ult., the honorary degree of A. M. was conferred upon the Rev. Edward Lounsbery, of Sandusky City, the Rev. Henry Lewis, rector of Calvary Church, Brooklyn, N. Y., and the Rev. W. A. Smallwood, of Zanesville.

The honorary degree of L.L. D. was conferred on Col. Sylvanus Thayer, of West Point, N. Y., and that of D. D. on the Rev. Alexander Jones, of Charlestown, Va., and the Rev. Henry V. D. Johns, of Baltimore, Md.—*Western Episcopalian.*

PRESIDENCY OF KENYON COLLEGE.—The friends of this Institution will be glad to learn that the Board of Trustees, on the nomination of the Rt. Rev. President, have unanimously elected the Rev. William Sparrow, D.D., to the Presidency of the College, and the Professorship of Intellectual and Moral Philosophy and Belles Lettres.—*Ib.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. Richard M., Harlem, 4th Avenue, at A. Howe's.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John st., and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry street.
Loutrel, Rev. A. M., 255 Greene street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 21 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., ——, Brooklyn.
Williamson, Rev. C. H., 72 Marray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, Assistant Minister of St. Ann's Church, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, ——.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 4 South Third street.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

September.

1. Thirteenth Sunday after Trinity.
8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. }
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Essex County. Tuesday, August 20th, for the Church of the Holy Martyrs, confirmed 14 in the Presbyterian Meeting House, Port Kent.

Wednesday, August 21st, in the morning, confirmed 2 in the Methodist Meeting House, Essex.

In the afternoon, confirmed 4 in the Presbyterian Meeting House, Wadhams's Mills.

Thursday, August 22d, for the Church of the Cross, confirmed 7 in the Congregational Meeting House, Ticonderoga.

Duchess County.—Twelfth Sunday after Trinity, August 25th, in St. Paul's Church, Redhook, at the request and on the behalf of the Bishop of Connecticut, admitted to Deacons' Orders Charles H. Hall of that Diocese, and also to Priests' Orders the Rev. John H. Hobart, Deacon, the Minister of St. Paul's. Morning Prayer was read by the Rev. William Berrian, D.D., Rector of Trinity Church, New York, assisted by the Rev. Samuel L. Southard, Rector of Calvary Church, New York, who read the Lessons; and the Sermon preached by the Bishop. Mr. Southard presented the Candidate for the Diaconate, and Dr. Berrian the Candidate for the Priesthood. The same Presbyters, and the Rev. Hiram Adams, Rector of Trinity Church, Ulster County, united with the Bishop in laying on of hands.

Bishop Onderdonk's Appointments for Visitation.

Thirteenth Sunday after Trinity, September 1, A.M., Eastchester, *Westchester County;* 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.* Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ NOTICE is hereby given that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen will be held on TUESDAY, September 24th, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

S. SEABURY, Sec'y.

N. B. By the revised laws of the Corporation the day of the Annual Meeting has been changed from the day after to the day next before the day of the meeting of the Annual Convention, agreeably to the above notice. August 31.

NEW YORK INSTITUTION FOR THE BLIND.—Religious services in the Chapel of the Institution, on Ninth avenue, between 33d and 34th streets, will be resumed on Sunday next, September 1, commencing at 10½ A. M. and 3½ P. M. The music is conducted by the pupils and an anthem sung after each service. Citizens and strangers are invited to attend. Aug. 31.

Diocesan Convention.—Notice is hereby given, that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the city of New York, on WEDNESDAY, THE TWENTY-FIFTH DAY OF SEPTEMBER, at TEN O'CLOCK in the morning.

By order of the Bishop.

BENJAMIN I. HAIGHT,
New York, August 24, 1844. Secretary.

In publishing the forgoing notice, it is made the duty of the Secretary by Canon I. § 5, to accompany it with a copy of section 4 of the same Canon, which is as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the Parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the church which he is appointed to represent."

THE LADIES OF ST. JOHN'S CHURCH, HUNTINGTON, L. I., will hold a FAIR in the spacious rooms of the "Suffolk County Hotel," in the village of Huntington, on Tuesday, September, 3d.

The object of this Fair is to assist the vestry in their laudable desire to secure the permanency and stability of this ancient parish, by the purchase, so soon as may be, of a suitable Parsonage House for the Rector.

The Fair will open in the morning at 10 o'clock, and be continued throughout the day and evening. Should the weather, however, prove unfavorable on the day appointed, it will be postponed until the next fair day.

There will be many attractions at the Fair, together with sundry refreshments provided by the Ladies, and many beautiful articles of their handiwork.

The patronage of the friends of the Church, and of the public is respectfully requested, who are informed that the "Long Island Railroad cars" leave the depot, South Ferry, Brooklyn, at 9 o'clock, A. M. and 3 P. M., for Hicksville, from whence carriages convey passengers to Huntington.

☞ Donations for the Fair will be thankfully received by any of the Ladies of the Church, or by Mrs. Stout, Secretary. August 24.

☞ Notice is given to strangers and to congregations whose Churches may be temporarily closed for cleaning or repairing, that the Free Church of the Holy Evangelists, Vandewater street, will continue open every Sunday. Service commences at 10½ in the morning; 3½ in the afternoon; 7½ in the evening. Aug. 24.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

☞ Bishop KEMPER having removed from St. Louis, requests that until the 5th of September, his letters may be directed to Indianopolis, Indiana, and afterwards to Philadelphia, until the 20th of October, and then to Delafield, Milwaukie county, Wisconsin.

Newspapers, pamphlets, &c., can be directed from this time to Delafield, Milwaukie county, Wisconsin.

Bishop Kemper earnestly and affectionately requests every clergyman connected with his jurisdiction to report to him during September. August 24.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 14th inst., has received the following contributions:

From Zion ch, Sandy Hill, and the Church of the Messiah, Glen's Falls, N Y, $5; a widow's mite, 50 cts; an Episcopalian, 50 cts, per Rev L Jones; monthly offerings of St John's ch, Stamford, Ct, per D H Hoyt, Esq, $19 50; monthly offering, St Michael's ch, Bristol, R I, Rev J W Cooke, rector, $15 35; from ladies' society of the same, $5; Trinity ch, Athens, N Y, $3 50; Trinity ch, Fairfield, Ct, Rev N E Cornwall, rector, $12. Total, $61 35.

THOMAS N. STANFORD, Treasurer,
Aug. 28, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 21st inst. has received the following sums:

From a young lady of St Paul's ch, Augusta, Ga, for the support of a child in China mission, yearly contribution, per Rev E Ford, rector, $25; St John's ch, Mt Morris, N Y, Rev C D Cooper, rector, after sermon by Foreign Secretary and General Agent, $32 10; do do, for China, $31 50—$63 60; Mr and Mrs Goldsboro Robinson, of Louisville, Ky, for support of Rev H Southgate, yearly contribution, $50; Mrs Caroline Anderson, Louisville, Ky, $4 85—both by Rev T C Pitkin; from Trinity ch, Athens, Greene co, N Y, per Rev F Mallaby, rector, $3. Total, $146 45.

J. SMYTH ROGERS, Treasurer,
New York, Aug. 28, 1844. 57 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 21st inst., the following contributions, viz:—

From St George's ch, Newburgh, Rev Dr Brown, rector, $22; "Young Men's Association of Christ Church," Brooklyn, Rev Dr Stone, rector, $1. Total amount, $23.

C. N. S. ROWLAND, Treasurer,
August 28, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Matthew's ch, Wilton, Ct, Rev D H Short, $1 94; R P Williams, St Louis, donation, $2 50; Rev G W Fash, for Prayer-books sold, $1 50. Total amount, $5 94.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 28, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From R P Williams, St Louis, donation, $2 50; Rev Wm Jarvis, do, $1. Total amount, $3 50.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, August 28, 1844.

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 31. opposite St. Paul's.

BERNARD LESLIE.—A second American edition of this excellent work is in press, and will shortly be published by J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 31. opposite St. Paul's.

MISS SAGAR and Miss BALLOW will re-open their Boarding and Day School for Young Ladies, No. 10 Albion Place, (Fourth street,) on Monday, the 9th of September. August 31.

MISS FORBES, No. 6 Abingdon Square, will re-open her School on Monday, September 9th.
August 31—4t$

CHURCHMAN'S LIBRARY.

THE 9th Number of this publication is now out, containing in continuation, THE BOOK OF THE CHURCH, by Robert Southey.

The books published in this series are furnished to subscribers at about one quarter the price of the same books from the shelves. It is recommended to patronage by the Bishops of New York, Pennsylvania, New Jersey and Maryland, and by a large number of clergymen of the Church.

☞ Price $2 25 a year for 12 numbers of 56 octavo pages each. Mail subscribers $2, or six copies for $10 in advance.

☞ Subscribers received by J. A. Sparks, 161 Fulton street, New York; George & Wayne, 26 South Fifth street, Philadelphia; H. Colburn, Baltimore; C. Stimpson, Boston. August 31.

LAST ENGLISH IMPORTATIONS.

SERMONS, by Archdeacon Samuel Wilberforce, 12mo....	$2 25
Christian Politics, by Prof. Sewall, 12mo.....	1 75
Courager on the Validity of English Ordinations. New edition, Oxford, 8vo.....	3 00
Bishop Horsley's Biblical Criticism. New edition, 2 vols. 8vo.....	8 50
Williams's Gospel Narrative of our Lord's Nativity Harmonized; with reflections, 12mo.	2 50
Marshall's Ancient Liturgy of the Church of England according to the uses of Sarum, Bangor, York and Hereford—and the Modern Roman Liturgy arranged in parallel columns, 8vo	3 00
The Book of Revelation in Greek, edited from Ancient Authorities; with a new English version and various readings, by Samuel Prideaux Tregelles, 8vo.....	1 50
Lawson's History of the Scottish Episcopal Church from the Reformation to the present time, 2 vols. 8vo	10 00
Bishop Stillingfleet's Vindication of Archbishop Laud's Relation of a Conference, &c. New edition, 2 vols. 8vo	6 50

☞ Supplies of New Theological Works received by every steamer. Single copies of books imported to order. August 31.

SCHOOL.—NEW HAVEN, CONN.

THE Winter Term of the Misses EDWARDS'S Boarding and Day School for Young Ladies will commence on Wednesday, the 25th of September.
New Haven, August 26.—6t

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF
J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Msnistry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

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The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. August 17.

HOOKER'S COMPLETE WORKS.
THIS DAY PUBLISHED.

THE COMPLETE WORKS OF RICHARD HOOKER, with an Account of his Life and Death, by Isac Walton, arranged by the Rev. John Keble, M. A. First American from the last Oxford edition, with a complete Index of the texts of Scripture, prepared expressly for this edition; complete in two elegant octavo volumes. Price $4.

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Newman's Parochial Sermons, 2 vols, $5.
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Magee on Atonement and Sacrifice, 2 v, $5.

Practical Sermons; for every Sunday and principal Holy-day in the year, by Rev. Charles Bradley, A. M., Author of "Sermons preached at Clapham and Glassbury," &c. Two volumes of English edition in one. Price $1 50.

"The style is so simple that the most unlearned can understand them; the matter so instructive, that the best informed can learn something; the spirit so fervent, that the most engaged Christian can be animated and warmed by their perusal."—*Christian Witness.*

Aug. 24—2tis

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THE ECCLESIOLOGIST. Published by the Cambridge Camden Society. No. 1 to 34..	$4 50
The Church of England Quarterly Review, Vol. 1 to 14, half bound morocco........	16 00
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Just Published—Memoir of the Life of the

RT. REV. ALEXANDER VIETS GRISWOLD, D. D., Bishop of the Protestant Episcopal Church in the Eastern Diocese, by JOHN S. STONE, D.D., Rector of Christ Church, Brooklyn, N. Y. With an Appendix, to which are added a Sermon, Charge and Pastoral Letter of the Late Bishop. One large volume, $3.

☞ Also, a few copies of the Life of the late Bishop Moore, of Virginia; and the late Bishop White, of Pennsylvania. For sale by
STANFORD & SWORDS,
August 17. 139 Broadway.

LONDON BOOKS.—Just received per Ship Gladiator, "The Liturgy Compared with the Bible," by the Rev. Henry Ives Bailey, published by the "Society for the Promotion of Christian Knowledge."

Also, a great variety of BOOKS FOR CHILDREN, published by J. Burns. Catalogues of these very interesting juvenile publications will be sent to any part of the country if desired. J. A. SPARKS,
Churchman Bookstore, 161 Fulton,
Aug. 24. opposite St. Paul's.

JUST PUBLISHED.
A new edition, in small 8vo., very handsomely printed
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BOOK OF COMMON PRAYER for the Protestant Episcopal Church in America. Price, extra bound in morocco, $3 75. For sale by
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The above is the most elegant Prayer of its size ever published in this country, and as it possesses the peculiarity of being very compact in form, while the type used is of the largest size, it cannot fail to be popular with both the old and young. Families who may desire a number of copies, or churches who choose to purchase through any of their officers will be supplied on the most liberal terms. July 27.

TO THE CLERGY AND OTHERS.

STANFORD & SWORDS have just published an edition of the Book of Common Prayer, of excellent type and paper, and durably bound, which they offer for sale as low as any Prayer-book in the market. Also Prayer-books for the Desk and Altar, and every other size, in rich bindings, always on hand. The folio Prayer-book of the late Hugh Gaine, from $1 to $1 50 in sheets. Desk Bibles from $5 and upwards, always on hand at the old established Church Bookstore, No. 139 Broadway, New York. August 3.

PLACE OF EDUCATION.—Instruction will be resumed at the WASHINGTON INSTITUTE on Monday, September 2d, making the pursuits of *Education* their sole employment; and adopting those principles and modes of culture, both in the family association and the duties of the school, which for so long a period have been vindicated by good results; the undersigned feel authorized to pledge the future from the success of the past. T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
Thirteenth st., near Union Place, }
August 24th. } 3t$

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.
W. & G. CURTIS, Upholsterers in general,
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A TEACHER.

WANTED a situation as Teacher, for a year or more, by a graduate and Candidate for Orders of experience in instructing. Abundant references given. Direct, post paid, to A. O. B., Churchman office. August 3.

From the London Church Intelligencer.

Archdeacon Wilberforce's Charge.

* * * You will not suppose that these observations on the restoration of churches are dictated by a mere antiquarian partiality for a peculiar style of architecture, or that they terminate in outward beauty or artistic taste. Such trivialities consist neither with the solidity of our nation nor the sobriety of our Church; they are unworthy of being put in competition with the serious and real interests of actual life. But the ground of my recommendations is, that a due attention to such external circumstances is ancillary to that which is a main part of religion; that slight causes may in this case be the parent of great results; that the revival among us of the habit of worship may be furthered, as its loss is not uncertainly indicated, by the outward aspect of our ritual. Now practical religion consists mainly in two things—obedience and worship. The first whereof is chiefly relative to our personal duties; but the second has great reference to that public homage, which, as a part of the collective body of the Church, we owe to God. It is the very condition and object for the sake whereof the Church of Christ was formed, and in which its life is situate: the discriminating circumstance which separates the communion of all saints from that individual adherence which any single votary might render to God. Now it cannot be doubted that it would increase our people's sense of the importance of public worship, did they see us consider nothing wasted which contributed to invest it with all the accessories of dignity and honor; did we desire obviously to render God's house the best house in every parish.

And I beg you to consider how much this would tend in itself to set forth the Church in its proper character, both among the various societies which of late years have risen up around us, and among those many individuals who are still hovering on the verge of our communion. We cannot be ignorant that the circumstances of our age and country have given a preponderating influence to one portion of the truth of God's word; that religion in the present day has come to be looked upon as a mere personal concernment. Now while we nowise deny, or rather while we strenuously affirm that religion is an individual concern, we are bound to contend with equal earnestness that it is not an individual concern only. The service of God is not based merely on our natural feelings, on the development of any innate principles of human judgment, on the proclivity of the will, on the calmness of the understanding: it is a divine graft and superhuman influence, which has its root above, which descends to individuals from the body, and is partaken by each member of the divine household, through his union with that parent source wherein it resides. Now the gifts of grace are nowhere promised to men as individuals, but as members together of Christ, and as the family of God. What is needed then is not to withdraw men's attention from other truths, but to set this also before them. Such is the glory of God's grace, wheresoever any of its beams have visited the soul, that the regenerate taste cannot choose but recognise its lustre and beauty. It were idle therefore to attempt to withdraw men from whatsoever their consciences have affirmed to be beneficial; nay, the very suspicion is likely enough to excite distrust and arouse opposition. But to set before them a new truth which does not militate with the old, but illustrate and explain it—which opens enlarged views of God's kingdom—which unfolds a fresh idea—which calls forth their feelings for the future, without doing violence to the past—this is the true principle of a divine philosophy. "Whom therefore ye ignorantly worship, him declare I unto you." Our office therefore must be to instil truth rather than to expose error. The parties with whom we have to do have no rival system of belief, no truth which can be set in opposition to our own, but they know not the "manner" of Christ's kingdom; the transcendant doctrines of his real incorporation with the body of his elect, that He tabernacles among the sons of men, His mysterious presence with the congregation of His people, of all this they need to be informed. Yet how shall we deal with men who are swayed rather by sense than faith, feeling than testimony, and to whom the history of the past has never been unfolded? There is but one thing which can speak to such men's minds; the subduing effects of a truly Christian worship. If God be indeed present in the congregation of his saints, if his mysterious influence is vouchsafed them, we must believe that where this portion of religion is adequately set forth, and human efforts properly minister to the divine praise, there will be manifested a present influence which will arrest the attention and carry along the will, so that the feelings of mere worldly interest will be gradually elevated into the perceptions of Christian sympathy. Thus was it with the Christian assemblies of old, when he that believed not or was unlearned, found the secrets of his heart made manifest; and so falling down he worshipped God, and reported that of a truth God was with his people. What is needed then is not to tell men their duty, but to accustom them to feel it. By the neglect of worship has the Church lost her children; and she must regain them by its revival. Till this portion of their office and heritage is felt and valued by our people, till they take a part in the public service of God as their highest privilege and peculiar blessing, as that which challenges for them a share in the divine promises, and gives them place and entrance amidst the family of God, we have taken no step towards the enlargement of their spiritual sense, because they have not learnt the only language in which mankind are to be instructed.

If public worship were not thus intimately connected with the existence of Christian society, if it were not a recognition of its character, and proof of its being, we might well marvel at the importance attached to it by the early Christians.

The only express command which bound them to assemble for religious duties was our Lord's order to celebrate the Holy Communion. The Hebrew converts indeed might refer to an incidental expression in the long disputed Epistle addressed to them by St. Paul. But the first Gentile believers at all events could not ground their ordinary worship on any recorded command either of Christ or his Apostles, while the mere impulse of a natural feeling would hardly have led them to disregard the prohibition of the magistrate. Nor could they have founded their custom on the precepts of the Old Testament; for such collective meetings as theirs, though introduced into the synagogue after the captivity, were no part either of Mosaic or Patriarchal law. Yet their assemblages for public worship were the main thing which excited the attention of heathen persecutors, who would have been indifferent what opinions pervaded the depths of society, if its surface had continued unbroken.

Why then did the first Christians provoke what might seem so needless a jealousy? Why did not they allow their opinions to spread like a literary taste or philosophical conviction? What induced them to challenge opposition from the empires of the world, by presenting themselves in the obnoxious light of a spiritual kingdom? Yet we find everywhere that public worship was the fundamental law of their religious union; as men could not be Christians save by participation in that sacred rite of the Lord's Supper, whereby they were united to Christ, so were public prayer and praise held to be necessary conditions of individual welfare. The reason was that private benefit was felt in that age to result from participation with Christ, as engrafted members of His mystic body. And therefore the independent allegiance of unconnected worshippers was not enough: the Gospel was not to be locked up in each man's bosom, his religion being a personal affiance, his faith the judgment of his own understanding; but social worship was the necessary condition of church-membership. To prescribe it was as needless as to assert the inspiration of the Gospel, when once admitted to be the words of the Son of God; for allow public worship to be communion with Christ, and what believer could be indifferent to the Lord's presence?

Now the increased importance of public worship in the present day is exactly proportionate to its diminished estimation. We need it, not only for its inherent advantages, but also as the stay or restorer of that very truth, from which in earlier days it was a spontaneous and unbidden produce. For can we disguise from ourselves that a large proportion even of our more earnest attendants are wholly ignorant that any peculiar *gift* is to be expected through the instrumentality of Christian ministers? Is not their object instruction if not excitement: do not they measure the effect by what they feel, and think the present result the sole test of edification? Have they any serious belief that the Church of Christ is a spiritual kingdom, and that each minister in his appointed place is a steward of the mysteries of God? On this subject we may quote the opinion of a well informed and dispassionate historian, who illustrates the little sensation produced by the exclusion of the nonjuring bishops in the year 1688, by remarking that the "established liturgy was and is at present in the eyes of the great majority, the distinguishing mark of the Anglican Church, far more indeed than Episcopal government, whereof so little is known by the mass of the people, that its abolition would make no perceptible difference in their religion."

Mr. Hallam's assertion is strikingly bourne out by what befel the Church of Scotland at the very period to which his observations refer. The mass of the Scotch, except in a small portion of the West, were living contentedly under the Episcopal government which had prevailed chiefly in that country from the year 1612 until the æra of the revolution. To what can we refer their ready compliance with the interested attempts of William III. to introduce Presbyterian doctrine and discipline, save to their lack of an established liturgy? Except to those who were well taught in the principles of their faith, the change from one source of authority to another seemed immaterial. A portion only of the more educated classes continued from conviction to be members of the same primitive communion with ourselves, and remain as a scanty remnant in the inheritance of their fathers.

A similar change, Mr. Hallam asserts, might easily befal the English Church, but for the national attachment to the Book of Common Prayer. Indeed its possibility is increased by causes which at the revolution were yet slumbering in the womb of time. For while the other ranks of the ministry have expanded themselves in a manner somewhat proportioned to our increased population, the unhappy limitation in the number of our spiritual rulers has precluded any proportionate development of this part of our system. Our altars are served by ten times as many priests as in the time of Elizabeth, but confirmation and orders are not ministered by more hands than were found needful for a tithe of our population. This evil, my Reverend brethren, can hardly be remedied till the residue of the clergy follow your example, and petition her Majesty to grant that opportunity of synodical deliberation, which she is pledged to concede to their request; but its existence sufficiently accounts for the popular ignorance. Formularies and Canons will never teach the mass of mankind, whose instructor must be experience, and the key to whose faith lies in the usages of the age. Till the Episcopate, therefore is so far increased that its functions can be adequately developed—a thing at present, notoriously impossible—what marvel if our people believe the Bishop to be only a check upon the actions of the clergy, and that his functions might be as easily discharged by any commissary of the crown? Indeed it is to be feared that this notion is not confined merely to vulgar minds. Now it is vain to tell such persons of those more sacred objects of this order which our service-book declares; the ancient maxim *Ecclesia est Episcopo* is a mere unpractical statement till it is exhibited in action. Under these circumstances what remains to constitute a Churchman save attachment to our public ritual? If the principles of our system are so little appreciated, that the majority of our people neither know nor value those peculiar blessings which result from union with an Apostolic Church, to what can their attachment be linked, save to that mode of public worship, which at all events is no unmeaning name, but which lives and acts among them? A Churchman is in reality a man who believes in the doctrines and lives in the communion of the Church: who abides, i. e. "in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer." But the name is popularly applied in a loose, indefinite, uncertain manner; and persons are supposed to be Churchmen who lead unholy lives, and are habitually absent from the Lord's table. With many, the word has no other signification than that the parties are occasional listeners in the House of God. Now the habit of public worship is the only mode of conveying conviction to such minds. Its office is to lead men to that belief from which in past ages it resulted. Let them once learn to regard it in its true light, as the collective action of the Christian community; as sustaining our title to be one with that family of Christ, with which is the Lord's Spirit; as essentially distinct from any private offering or voluntary assemblage; and we shall have done much to teach them the forgotten truth, that Christ is truly present with his Church among the generations of mankind.

Our whole conduct then, my Reverend brethren, in the performance of our public office must be subservient to the great end of leading our people to regard public worship in its true light. To say that we should ourselves be grave, reverential, and devout, is almost superfluous. But it may be as well to notice that an attention to what may seem the minor decencies of Rubrical observance, falls under the same head. It is because we are in God's presence, discharging as his ministers a public part, that each word and gesture is to be adopted to that authorized rule which directs our conduct. Therefore are we closed in a peculiar dress, that we may be taken out of the ordinary rule of our every day demeanor. What would be affectation in a private man, is but a due sense of the solemnity of his office in the public messenger of the Church of God. Now unless our people see this distinction regarded by ourselves, are they likely to regard it? This is doubtless the reason why a punctual observance of its rubrical directions is demanded from every minister of our Church. It were superfluous to inculcate the necessity of this obedience, for it needs no words to prove that what men have solemnly promised they are bound to perform. If it be urged that some Rubrical irregularities are too trivial to require notice, let us remember that it is the more inexcusable to be led by trivial causes to depart from the enjoined orders of the Church. The case seems to be provided for in the preface to the Prayer-book, which reminds us that "although the keeping or omitting of a ceremony in itself considered is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God." Nor let it be said that individual clergymen are exonerated from this guilt, when obedience is not enforced upon them by their Bishop. For the order of the Prayer-book, which enjoins them to refer dubious cases to his decision, expressly limits his dispensing power to such cases as are not contrary to anything which is contained in this book." We give proof, therefore, that we look at worship as a public ministration in God's presence when we render a careful attention to its prescribed solemnities. Through that perfect uniformity which results from dutiful obedience to an established order, the office of prayer, being discharged everywhere with one form and one spirit, exhibits itself as the uniting principle of a national devotion. What better fitted than this spectacle, backed by the fervent co-operation of innumerable worshippers, to regain those who have wandered from the fold, to absorb them again into the mighty stream of the public piety, and to teach them the true meaning of united worship?

To be continued.

From the Churchman's Family Gazette.

On Certain Matters Popularly Denominated Puseyism.

The next matter which we shall notice, and which is supposed to savor very much of Puseyism,—nay, even of absolute Romanism, is the allegation that a priest has, in his ministerial capacity, which is derived from Christ, power, in certain cases, to absolve from sin. It is said, moreover, that such an allegation implies an usurpation of that which belongs to God alone. This consequence cannot, however, surely be maintained, if so be that God has delegated the power in question to a particular body of men, to be exercised by them in a particular class of circumstances. Now, whether he has done so or not, we shall not at present inquire. The only point which we have to consider is,—What does the Reformed Catholic Church of this land teach upon this subject?

The first thing to be observed, then, is the language addressed by the Bishop to every Priest when he lays on hands at his ordination:—

"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Now, it is manifest that, under this commission, the Priests of the Reformed Catholic Church expressly receive power to absolve the penitent; and the virtue of such absolution is set forth at the same time,—"Whose sins thou dost forgive, they are forgiven." This last point is farther asserted in the Homily, which treats "of Common Prayer and Sacraments," and which contains the following language:—

"As for the number of them [i. e. the sacraments,] if they should be considered according to the exact signification of a sacrament,—namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet, by the express word of the New Testament, it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore Absolution is no such sacrament as Baptism and the Communion are," &c.

As to the occasions on which Absolution is to be used, apart from the administration of the two Sacraments, the Prayer Book gives us full information. The case in which its interposition is most obviously required is, when sentence of excommunication is to be cancelled; for as the thirty-third Article declares,—

"That person which, by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto."

But even in the absence of excommunication altogether, and when there is no sentence of the Church to be set aside, her Priests exercise the function of Absolution towards the penitent, after Confession, on several occasions.

In the first place, they are directed to administer a public Absolution twice every day in the face of the congregation. The Formulary used on this occasion follows immediately after the General Confession, being preceded by this Rubric:—

"The Absolution or Remission of Sins to be pronounced by the Priest alone, standing: the people still kneeling."

This Absolution is expressed as follows:—

"Almighty God, &c.—who, &c.—hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance and his Holy Spirit, that those things may please Him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy, through Jesus Christ our Lord."

In the second place, the concluding paragraph of the first Exhortation to Communion is carefully to be noted:—

"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

This passage follows a previous call to repentance, addressed to those who may purpose to come forward as communicants; and it applies to those who feel that they cannot carry through a proper preparation of their own hearts, for the reception of the Holy Communion, without auricular confession. Such confession is left quite a voluntary matter, on the part of penitents themselves, according to the practice of the Primitive Church; but when it takes place, it is to be followed by private Absolution, if they desire it.

In the third place, it is to be remarked that in the Communion Office, the General Confession of the communicants is followed by a General Absolution, which the Priest is directed to pronounce, standing up, and turning himself to the people:—

"Almighty God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that, with hearty repentance and true faith, turn unto Him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ, our Lord. Amen."

In the fourth place, it is to be remarked that the office for the visitation of the sick, after providing for the examination of the sick person as to his belief in the various articles of the Apostles' Creed, contains, among others, the following Rubric and Absolution:—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort."—"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It is not our intention to make any comments on these quotations from the authoritative documents of the Church. They are brought forward with the view of throwing as much light as possible on the ministerial power supposed to be conferred on the Priest, when the Bishop at his ordination says to him, "Whose sins thou dost forgive, they are forgiven;" and here we leave the matter for the consideration of others.

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April 6, 1844.—yly

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The Churchman.

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